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HEBREW GRAMMAR

REV. J. D. WYNKOOP

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MANUAL

OF

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(REVISED AND IMPROVED EDITION)

BY

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TRANSLATED FROM THE DUTCH

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AUTHOR'S PREFACE.

As in many respects this grammar differs from other grammars, the plan which has been adopted requires a few explanations. Although modern works on Hebrew Grammar have been consulted by me, I did not think it advisable blindly to follow them. Experience has taught me that this would be far from prudent. The greatest scholars sometimes venture to create rules which have no sufficient basis and even to quote examples which only exist in their imagination. Most curious instances of this could be given. But for what purpose? In spite of a few inaccuracies they remain men who by reason of their learning and hard work are entitled to our respect. — I merely wish, therefore, to point out in few words in what particulars this manual follows a more or less independent course, and the motives which have induced me to do so.

In the first place I thought it necessary to draw a sharp line between the שְׁוָא נָע and חָ שְׁוָא נָ, which really have nothing in common but their form. Whilst the one serves to form an "*anlaut*", which in our western languages is considered a *separate syllable*, e. g. the first

syllable of *begin*, *because* — as it frequently occurs in later Hebrew poetry — the latter on the contrary is never to be sounded, and merely serves as a *sign* denoting that a letter stands without a vowel. They ought therefore in my opinion to be treated in two separate paragraphs.

Further, experience has shewn me that even amongst those who have applied themselves seriously to the study of Hebrew Grammar, a deplorable confusion exists concerning the דָּגֵשׁ and מֵתֶג. The reason no doubt is that they find these signs occur where according to existing rules they are least of all to be expected. For the purpose of helping to remove this difficulty, I thought it advisable to call to memory, and prominently to set forward, the fundamental principle of ancient scholars, that every point in a letter is *not* a דָּגֵשׁ קַל or דָּגֵשׁ חָזָק, and that every perpendicular little line on the left of a sound is *not* a *half-tone*. — It was a pleasant surprise for me to learn that such a veteran Hebrew scholar as Dr. Graetz had treated the subject of the דָּגֵשׁ on the same principle in the *October*- and *Novemberheft* of his "*Monatschrift für Geschichte und Wissenschaft des Judenthums*" Krotoschin 1887.

Every student of Hebrew, moreover, is aware how difficult it is to distinguish the forms of the נָחֵי ע from those of the כְּפוּלִים and of many other stems. Even after the conjugation of these verbs has been thoroughly learnt by heart, difficulties innumerable appear in all directions. Let me state a few of them.

1) With the כְּפוּלִים one meets a great many forms which simply follow the regular conjugation of the triliteral stems.

2) It is taught that the נָחֵי ע׳ and the כְּפוּלִים can be recognised by their distinctive vowel sounds. Yet we find בַּז from בוז Zech. 4,10; טַח from טוח Isa. 44,18; וְגוֹדְנוּ from גדד Gen. 49,19; וְגוֹרֵם from גרר Prov. 21,7; בְּחוּקוֹ from חקק Prov. 8,27; וְחִיתַן from חתת Hab. 2,17; תָּמֹד from מדד Ez. 45,3; נָמֵר from מור Ez. 48,14; נָמוּךְ from מכך Lev. 25,25; and many other forms of the same kind.

3) In the first two conjugations of the נָחֵי ע׳ the student becomes accustomed to the use of *two* stem-letters, whilst in the פִּעֵל, פֻּעַל and הִתְפַּעֵל he is suddenly transferred into the sphere of the כְּפוּלִים.

4) In the conjugation of the נָחֵי ע׳ the *stem-letter* ו or י disappears, an omission which it is almost impossible to account for.

Now there exists a simple theory, which although old is not obsolete [1]), which goes a long way to remove all confusion and contradiction. Is it right to reject or to ignore such a theory when it facilitates and promotes the study of Hebrew, simply because it is not generally in vogue? — I have therefore in this manual ventured to adopt the older system of admitting *biliteral stems* in addition to the *triliteral.* I have however applied this

1) That this theory is not obsolete appears from the testimonies of scholars who during the last thirty years have advocated it.

system only to the נָחֵי ע' and כְּפוּלִים. I could have extended it also to many other stems, like several Jewish grammarians have done, but this would have caused too great a revolution in Hebrew grammar, whilst I only aimed at simplifying it by combining two kinds of stems, which are of the same nature and origin, into one kind.

I am quite aware that against the theory of *biliteral* stems certain objections may be raised. Indeed chiefly from comparison with cognate languages, and also from derived substantives which undeniably contain a ו or י in the stem, arguments against it may be brought forward. Yet these objections are not at present held to be of sufficient strength completely to rule this theory out of court. Against them moreover remains the fact that there are several stems with ו or י as second stem-letter which they never lose; e. g. חיה, היה, צוה which very often occur, and many others which are less frequently found such as לוה, שׁוע, קוה, עוה.

The main reason however which has led me to adopt biliteral verbal stems is this. When we speak of the נָחֵי ע' and the כְּפוּלִים, the two stem-letters which regularly appear, are (on the principle that they are triliteral verbs) the 1st and 3d stem-letters. Yet when we compare their conjugation with that of the other triliteral verbs, with which they indeed have many points in common (cf. §§ 37—42), it is evident that the so called 1st and 3d stem-letters of the נָחֵי ע' and כְּפוּלִים are the main factors in the conjugation, and that they have the same functions as two *successive* stem-letters of an ordinary trili-

teral verb. What theory therefore is more simple than to adopt that these two letters (i. e. the 1st and 3d of the נָחַי ע' and the כְּפוּלִים) are the two *only* stem-letters of a biliteral verb. (Cf. my article on this subject in the April number, 1898, of the Jewish Quarterly Review).

To render the learning of the conjugation of the verb easier, *stem-forms* have been adopted in this manual, from which the other forms may be derived according to general rules.

As regards both the nomina and verba, attention has been drawn to the *alteration of vowels* and the causes by which it is occasioned.

No one I hope will find fault with me that, whilst using the Hebrew terms, I have not omitted the Latin ones. The latter more than once promote conciseness without injuring the cause of clearness.

It is perhaps not superfluous to remark here that by Hebrew is meant the language in which the 24 books of the Bible are written. (תּוֹרָה נְבִיאִים כְּתוּבִים by abbreviation called תַּנַ"ךְ); except the Chaldee portions of Daniel and Ezra, and a few Chaldee expressions in the other books.

Finally, it should be borne in mind that many observations in the course of this manual are destined only for more advanced students, and it is left to the teacher's discretion to take care that the beginner is made acquainted only with what is suitable for him. That this manual may help to animate and promote the study of the sacred language is the most ardent wish of the

AMSTERDAM. *Author.*

DIRECTIONS FOR STUDENTS NOT HAVING THE ASSISTANCE OF A TEACHER.

I. Order of studying the grammar.

Spelling §§ 1; 2; 3 A; 4—6 (without Remarks); 7,4.
The verb §§ 11; 12; 13 till n°. 8; 14 till n°. 8; 15—25. (Without Rem.).
The noun §§ 52—54; 57; 58; 60 till A; 65. (Without Rem.).
The adjective §§ 66; 68. (Without Rem.).
Pronouns §§ 70, 1 (not 2); 71—74. (Without Rem.).
Suffixes §§ 46; 62; 69. (Without Rem.).
Adverbs §§ 80; 81. (Without Rem.).
Prepositions §§ 82—84. (Without Rem.).
Conjunctions §§ 85; 86. (Without Rem.).
Numerals §§ 75; 76, 1—4; 77.
Irregular verbs §§ 26—34. (Without Rem.).
Biliteral verbs §§ 35—43. (Without Rem.).
Alterations of the verb §§ 47—49. (Without Rem.).
Alterations of the noun §§ 59—61; 63; 64. (Without Rem.).

Derivation of the noun and adjective §§ 56; 67. (Without Rem.).

All remaining portions.

The accents §§ 87—90.

II. ORDER OF READING THE SCRIPTURES.

A. Genesis ch. 1—48; Exodus 1—20; Deut. 1—32; 34; Joshua; Judges 1—4; 6—21; Ruth.

B. Jerem. 18—29; 32—45; Jonah; Esther; Haggai; Obadiah; remaining books of the Pentateuch; Samuel; Kings; Ezra; Nehemiah; Chronicles; Malachi; Psalms 1—10; 18—57; 69—75; 78—86; 89—150.

C. Lam.; Cant.; Eccl.; Judges 5; Zephaniah; Joel; Amos; Isaiah; remaining portions of Jerem.; Ezechiel; remaining Psalms; Proverbs; Job; Hosea; Micah; Daniel; Zechariah, Nahum; Habakkuk.

N.B. The value of the letters and vowel-points (page 5 and Appendix V) has been given according to the Italian pronunciation of the vowels.

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PART I.

SPELLING (Orthography).

CHAPTER I.

§ 1. Spelling teaches us the various tokens for pronouncing and writing the words of a language and the manner in which such tokens are joined together.

These tokens are:

1) letter-tokens or letters (אוֹתִיּוֹת *consonantes*),

2) vowel-tokens or vowels (תְּנוּעוֹת *vocales*),

3) other tokens for securing the true pronunciation.

CHAPTER II.

The Letters.

§ 2. The Hebrew language uses 22 letters.

Token.	Name.	Pronunciation.	
א	אָלֶף		See *Remark* 1
ב	בֵּית	[v or] b	" " 2
ג	גִּימֶל	g	" " 2

Token.	Name.	Pronunciation.			
ד	דָּלֶת	d	See *Remark*		2
ה	הֵא	h	„	„	3
ו	וָו	w	„	„	4
ז	זָיִן	z			
ח	חֵית	ch	„	„	5
ט	טֵית	t or th	„	„	6
י	יוֹד or יוּד	y			
כ	כַּף	ch or k	„	„	2
ל	לָמֶד	l			
מ	מֵם	m			
נ	נון	n			
ס	סָמֶךְ	s			
ע	עַיִן	ng	„	„	7
פ	פֵּא	f	„	„	2
צ	צָדִי	tz			
ק	קוֹף or קוּף	k			
ר	רֵישׁ	r			
ש	שִׁין	sh and s	„	„	8
ת	תָּיו	s, th or t	„	„	2 and 6.

Rem. 1. א without a vowel is not sounded at all. When it has a vowel it merely reproduces the sound of that vowel, e. g. אַ *ă* אָ *ĕ*.

Rem. 2. As to the pronunciation of the letters בגדכפת with or without a point in them see § 6 footnote 1.

Rem. 3. ה without a vowel is generally not sounded. When however it terminates a syllable and is to be sounded (a difficult matter for western nations) a point is usually placed in it. See § 5, 4.

Rem. 4. ו is a softly, scarcely audible pronounced *w*, which sound is produced by a quick opening of the lips (See § 4 Rem. 4 and conf. § 85 B 1*a*).

Rem. 5. By the western nations ח is pronounced *ch*, as in German *doch*. It really is an *h* with a yet deeper guttural sound than the ה, and in this way it is pronounced by orientals at the present time.

Rem. 6. Whether ט corresponds to *t* or *th* cannot with certainty be decided. The same remark applies to ת.

Rem. 7. The ע is by many pronounced as *ng* in the word *song*. This pronunciation is certainly not correct. No one doubts that the ע is a guttural. When pronounced by orientals, it has a still harder guttural sound than the ח.

Rem. 8. שׁ is sometimes to be pronounced as *sh* sometimes as *s*. To distinguish the pronunciation a point stands over the right shoulder (שׂ) when it is *sh*, and on the left (שׁ) when it is *s*.

2) Five of the 22 letters כמנפצ have a different form when placed at the end of a word; viz. [מַנְצְפָךְ דְּמוּקִין][1]). These are called *final letters*.

3) א when followed by ל is sometimes contracted with it, and is then written אׇ.

Division of the Letters.

§ 3. A. According to the organs (מוֹצָאוֹת) with which they are pronounced.

1) In this respect they are divided into:

(*a*) *Gutturals*	(אוֹתִיּוֹת הַגָּרוֹן)	א ה ח ע ר	[אַהֲחַע],
(*b*) *Palatals*	(אוֹתִיּוֹת הַחֵךְ)	ג י כ ק	[גִּיבַּק],
(*c*) *Linguals*	(אוֹתִיּוֹת הַלָּשׁוֹן)	ד ט ל נ ת	[דְּטַלְנַת],
(*d*) *Dentals*	(אוֹתִיּוֹת הַשִּׁנַּיִם)	ז ס צ ש ר	[זְסָשָׂץ],
(*e*) *Labials*	(אוֹתִיּוֹת הַשְּׂפָתַיִם)	ב ו מ פ	[בּוֹמֵף].

---

1) By this mnemonic word (*vox memorialis*) they are indicated in the Talmud and by Jewish grammarians. Throughout this work the voces memoriales will be placed between parentheses [ ].

2) The ר belongs both to the *gutturals* and to the *linguals*, whilst מ and נ when taken together may be said to form a separate class of *nasal letters*.

Rem. 1. The *dentals* are also known by the name of *sibilants* because of the sound which they produce.

3) A separate class moreover is formed by the letters אהוי [אֶהֱוִי] because they have the peculiarity that they are sometimes written although not pronounced. (See § 5, 4).

4) The letters of one and the same class are sometimes interchanged; e. g. נָאַל in the sense of גָּעַל *to abhor*, סָנַר = סָגַר *to close*, נִצְטַדָּק instead of נִתְצַדָּק *we shall justify ourselves*, יִשְׂחָק instead of יִצְחָק *Isaac*, בְּוַר instead of פְּזַר *to scatter*, אַלְמְנָתָיו in the sense of אַרְמְנָתָיו *his palaces*, פָּדְיוֹם instead of פִּדְיוֹן *price of redemption*; תּוֹסְפוּן = תּאֹסִפוּן *you will add.*

B. According to their function.

1) *Root-* or *stem-letters* (שָׁרְשִׁיוֹת), letters which form the stem of a word. Of this function all the letters are capable.

2) *Servile letters* (שְׁמוּשִׁיוֹת), i. e. letters which are placed before, between, or after the stem-letters for forming the derivations and inflections of words. The *servile letters* are eleven viz. אבהויכלמנשת [אֵיתָן מֹשֶׁה וָכָלֶב]. Four of these אבלש [אֶלְבַּשׁ] can only serve as preformatives, the remaining seven הויכמנת [תִּבֶן הַיּוֹם] both as preformatives and afformatives, whilst ו and י may stand also between the stem-letters.

Rem. 2. The ך is sometimes added to or placed between the stem-

letters to alter the meaning of the word, e. g. שַׁרְבִּיט from שבט, רֶטַבַּש from טָבַח.

3) *Additional letters* (נוֹסָפוֹת) which now and then are placed before, between or after the stemletters without changing the meaning of the word. They are the letters אהוּנ [אֶהֱוִין]; e. g. קָאַם = קָם *he rose up*, הֵמָּה = הֵם *they*, תְּבִיאֵמוֹ = תְּבִיאֵם *thou bringest them*, עֲוֹנֵכִי = עֲוֹנְכִי *thy sins*, וְצָרֵנְהוּ = וְצָרֶנְהוּ *he protects him*.

Rem. 3. The same letters may sometimes be omitted without causing a change of meaning; e. g. מָצָאתִי = מָצָתִי *I have found*, נְשָׂא = שָׂא *bear, carry*.

CHAPTER III.

Vowels and Half-vowels.

§ 4. 1) In order to pronounce the letters vowels are used in the first place.

Grammarians distinguish 10 different vowels and divide them into 5 long vowels (תְּנוּעוֹת גְּדוֹלוֹת or אָבוֹת *vocales longae*) and into 5 corresponding short vowels (תְּנוּעוֹת קְטַנּוֹת or תּוֹלְדוֹת *vocales breves*).

2) The five long vowels are: ָ (ā) קָמַץ; ֵ (ē) צֵירֶה; ִי (ī) חִירִק גָּדוֹל; ֹ or וֹ (ō) חוֹלָם; וּ (ū) שׁוּרֶק or מְלֹאפוּם.

The five short vowels are: ַ (ă) פַּתַח; ֶ (ĕ) סֶגוֹל; ִ (ĭ) חִירִק קָטָן; ָ (ŏ) קָמַץ חָטוּף; ֻ (ŭ) קִבּוּץ or שׁוּרֶק קָטָן.

Rem. 1. The pronunciation of the 1st 2d and 4th long vowel is not the same amongst all Israelites. The so called אַשְׁכְּנָזִים (Ashche-

nazic Jews) pronounce them as *o* in *rode*, *i* in *white*, *ou* in *loud*, whilst with the others they sound *ā*, *ē* and *ō*.

Rem. 2. The short vowel is more easily pronounced when the following letter is נַח נָרְאָה (see § 5, 3—7). When this letter however is followed by a vowel or half-vowel, a point is placed in it to denote that the preceding vowel is short in pronunciation. Hence a long vowel is seldom followed by a letter with a point in it. Where this occurs it is a token, either drawing attention to something peculiar, e. g. in the ת of בָּתִּים perhaps to call attention to the irregular plur. form of בַּיִת; or denoting that a letter is missing, e. g. the נ in הָאֲנָשָׁה Gen. 4, 23; Jes. 32, 9.

Rem. 3. The ֫ is קָמַץ חָטוּף

a. When it is derived from a חוֹלָם, e. g. עָזִּי from עֹז *strength*.

b. When it appears in a closed syllable which has not the accent, e. g. the first ֫ in קָרְבָּן.

Otherwise ֫ is קָמַץ.

3) Besides the vowels the Hebrew language employs a half-vowel ֽ (שְׁוָא נָע or חֲטַף). The ֽ is found also connected with ַ, ֶ and ֵ, viz. as ֲ חֲטַף פַּתַח, ֳ חֲטַף סֶגוֹל, and ֱ חֲטַף קָמַץ.

These three forms of the half-vowel (ֲ, ֳ, ֱ) are generally used only with the gutturals [1]).

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1) In certain manuscripts, and in imitation of them in some printed editions, the ֱ is found where a ֫ would have been expected, to denote that the ֫ arose out of חוֹלָם and that it is קָמַץ חָטוּף, e. g. שִׁבְלִים from שִׁבֹּלֶת. ֱ also occurs sometimes instead of שְׁוָא נָע just as ֳ an dֽ, in order to secure the proper pronunciation of the letter under which it stands, e. g. הַבְּרָכָה Gen. 27, 38, לְקָחָהּ Gen. 2, 23.

Rem. 4. All the vowels and half-vowels stand under the letter with which they are pronounced, except the two last long vowels. The חוֹלָם is a point placed over the right shoulder of the following letter (the ו therefore of וֹ is an inperceptibly quiescent letter following חוֹלָם See § 5, 4). When the letter with חוֹלָם is a שׂ or the subsequent letter a שׂ the point of חוֹלָם coalesces with that of the שׂ, e. g. מִשָּׂה, שִׂבַע.

The שׁוּרֶק or מְלֵאפִים is a point which properly should be placed in the letter with which it is pronounced. As this however would cause confusion with the point of דָּגֵשׁ (see § 6) the שׁוּרֶק is placed in the ו which is similar in pronunciation and consequently inperceptibly quiescent. (See § 5, 4).

Rem. 5. The gutturals are generally preceded by a *long* vowel when they themselves have a vowel, and by פַּתַח or סֶגוֹל when they themselves are without any vowel. Their own vowel is by preference פַּתַח or סֶגוֹל.

4) When the half-vowel for some reason or other is to be changed into a vowel, the short vowels and by preference פַּתַח, סֶגוֹל or חִירֶק קָטָן are used. Such a short vowel we shall call an *auxiliary vowel.*

Rem. 6. The vowels are sometimes interchanged with one another, chiefly the long vowels with the corresponding short vowels, e. g. אָסִיר = אֲסִיר *prisoner*, כֶּעָפָר = כֶּעָפָר *as the dust* Jes. 41, 2. Yet

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All this shows an over anxious desire to obtain correctness of pronunciation, in which the scribes have by no means been consistent as to their method. The same inconsistency appears as regards מֶתֶג, דָּגֵשׁ and other signs. (See § 6 note 2, § 9 note 2, and 1st appendix note 2). These inconsistencies have given rise to various rules which however have no sufficient grammatical basis.

long and short vowels are also interchanged mutually, when they are in any way affiliated, as חוֹלָם with שׁוּרֶק e. g. טוֹב and טוּב *good;* קָמַץ חָטוּף with קִבּוּץ e. g. הָשְׁלַךְ and הֻשְׁלַךְ *to be thrown;* סֶגוֹל with פַּתַח as שָׁקַמְתִּי = שַׁקַמְתִּי *that I arose* Judges 5,7 (conf. §§ 63; 66,4; 67,2—6; 69,3).

The Syllables (הַבָּרוֹת). שְׁוָא נַח, נַח נָרְאֶה, נַח נִסְתָּר, פַּתַח גְּנוּבָה, מַפִּיק.

§ 5. 1) One or more letters connected with one of the 10 vowels and pronounced at the same moment are called a syllable.

Rem. 1. The number, therefore, of the syllables of a word is determined by the number of its vowels.

2) A syllable may be either *closed* or *open*. A syllable is *open* (הַבָּרָה פְּשׁוּטָה) when after the vowel no letter is sounded, e. g. בִּי, כֹּה, בָּרָא. It is *closed* (הַבָּרָה מְרֻכֶּבֶת) when after the vowel one or more letters are sounded, e. g. כָּל, קִשְׁטְ *certainty*, the first syllable of חָכְמָה.

3) The letter which follows a vowel and belongs to the same syllable, is called *quiescent* (נַח).

If this letter is sounded, it is called *perceptibly quiescent* (נַח נִרְאֶה), e. g. the ל in כָּל, the שׁ and ט in קִשְׁטְ; but if it is not sounded, it is called *inperceptibly quiescent* (נַח נִסְתָּר), e. g. the י in בִּי, the ה in כֹּה, the א in בָּרָא.

The four letters אהוי [אֶהֱוִי] alone can be נַח נִסְתָּר.

4) The א is never נַח נִרְאֶה.

The ה without vowel or half-vowel is נַח נִסְתָּר, except when it belongs to the stem of a word (see §§ 26; 27;

28), or when it is the fem. suffix (see § 46, 2; 62, 3), for in these cases it is נַח נִרְאָה.

When the ה as נַח נִרְאָה occurs at the end of a word it is marked with a point called מַפִּיק, e. g. גָּבָהּ, לָהּ.

The ו is נַח נִסְתָּר after חוֹלָם and שׁוּרֶק (see § 4 Rem. 4); after the other vowels it is נַח נִרְאָה, except in the word הִוא = הָוא.

The י is נַח נִסְתָּר after צֵירֶה, חִירֶק and סֶגוֹל; after other vowels it is נַח נִרְאָה except in the endng יָו־ (see § 62, 5) = יָו־.

Rem. 2. Every vowel at the end of a word must be followed by a letter whether it be נַח נִסְתָּר or נַח נִרְאָה, except קָמַץ, which occurs at the end of a word without any נַח, e. g. שִׁמְךָ, קָרָאתָ.

The י is always נַח נִסְתָּר after חִירֶק גָּדוֹל and the ו after חוֹלָם and שׁוּרֶק.

5) It is often difficult to make the ה and also the ח and ע audible, when they stand without vowel at the end of a word. This difficulty chiefly occurs after צֵירֶה, חִירֶק, חוֹלָם and שׁוּרֶק. For this reason a פַּתַח, similar to the sound which the pronunciation produces, is placed under the ה, ח or ע, e. g. שׁוֹמֵעַ, בְּרִיחַ, אֱלוֹהַ, רוּחַ. This פַּתַח, called פַּתַח גְּנוּבָה (*pathach furtivum*) is not considered to be a vowel, nor does it form a syllable.

6) When a letter is נַח נִרְאָה in the middle of a word, a שְׁוָא (ְ) is placed under it, e. g. וְגָבַל. This שְׁוָא, called שְׁוָא נַח, is not audible, and is to be carefully distinguished from the שְׁוָא נָע spoken of in § 4. The שְׁוָא נַח only denotes that the letter, under which it stands, closes a syllable. When therefore it is not written, we know that the

letter under which it is omitted is *not* to be pronounced, e. g. the 2d שׁ in וַיִּשְׁכַּב.

7) At the end of a word the שְׁוָא נַח is not placed except:

(*a*) when the word ends with ךָ, e. g. בָּךְ;

(*b*) when the word ends with two letters, both being נַח גְּרוֹנִי, e. g. קִשְׁטְ;

(*c*). with the word אַתְּ, and under the fem. personal ending תְּ (see § 17, 2) e. g. שָׁמַעַתְּ *thou hast heard*[1]).

8) In most cases the שְׁוָא נָע can easily be distinguished from the שְׁוָא נַח. The שְׁוָא at the end of a word is always שְׁוָא נַח, and at the beginning always שְׁוָא נָע.

For distinguishing the שְׁוָא in the middle of a word the following rules may be laid down:

1. When two שְׁוָאִים follow one another the second always is שְׁוָא נָע, e. g. תִּתְקְעוּ.
2. Under a letter with דָּגֵשׁ (see § 6) the שְׁוָא is שְׁוָא נָע, e. g. גַּדְּלוּ.
3. The שְׁוָא under the first of two letters which are the same generally is שְׁוָא נָע, e. g. הַלְּלִי.
4. The שְׁוָא after the מֶתֶג or after an accent which takes its place (see § 9 Rem. and n° 4), is שְׁוָא נָע, e. g. הַמְשֻׁרְרִים, הָיְתָה.

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1) In certain editions also under the ending תְּ־, e. g. וְשָׁתִית, וְצָמִתְּ Ruth 2, 9.

CHAPTER IV.

Remainging Signs.

§ 6. The דָּגֵשׁ (*Dagesh*).

1) For the same reason as with the ה (see § 5, 4), viz. to promote the true pronunciation, a point is placed in the letters, בגדכפת [בְּגַדְכְּפַת]. This point is called דָּגֵשׁ קַל (*Dagesh lene*) [1]).

2) The letters בגדכפת have a דָּגֵשׁ קַל at the beginning of a word.

(*a*) When the preceding word has a disjunctive accent (see § 7, 2), e. g. אֲחֲרֵי דֶּרֶךְ, and ~~consequently~~ also at the beginning of a sentence, e. g. בְּרֵאשִׁית Gen. 1, 1.

(*b*) When the preceding word terminates with a closed syllable, e. g. אֶת כֹּל, מִשְׁוֹר פָּר, בְּצִדָּה תָּשִׂים.

(*c*) When ב with שְׁוָא נָע is immediately followed by ב or פ; or כ with שְׁוָא נָע by another כ, e. g. וַיְהִי בְּבוֹאָם 1 Sam. 16, 6; וְאַבְּבֵדָה בְּפַרְעֹה Ex. 15, 17; תַּלֹּא כְּבַרְכְּמִישׁ Jes. 10, 9.

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1) With some of these letters the difference of pronunciation still exists. By a part of the Israëlites ב is pronounced as *v* and בּ as *b*, כ as *ch* and כּ as *k*, פ as *f* and פּ as *p*, ת as *s* and תּ as *t*. By others this difference is only observed with כ and פ, whilst ג is by them pronounced as *g* and גּ as the French *gu*. Between ד and דּ all difference in sound seems now to have been lost.

3) The same letters frequently have דָּגֵשׁ קַל in the middle of a word, but only after the שְׁוָא נַח, e. g. וְנִבַּל.

Rem. 1. With nomina however in the *status constructus* (see § 60) this דָּגֵשׁ is generally omitted when one of the letters בגדכפת is the third stem-letter of the word e. g. כִּתְפוֹת, עֲבָדֵי. The כ also of the suffix (see § 46 seq. § 62 seq.) usually stands without דָּגֵשׁ קַל e. g. בִּגְדֵךְ, וְקִבְצָךְ, יֶדְכֶם.

4) The דָּגֵשׁ further serves to indicate that the preceding letter has fallen out. This דָּגֵשׁ, called דָּגֵשׁ חָזָק (*Dagesh forte*), doubles the pronunciation of the letter in which it stands (*assimilation*), e. g. וַיִּטֹּר (read וַיִּטְּטֹר) instead of וַיִּטֹר; שִׁמַּתֶּם (read שִׁמַּתְּתֶם) instead of שִׁמַתֶּם.
This דָּגֵשׁ may be placed in all the letters except אהחער.

5) All the letters moreover, אהחער again excepted, usually are marked with דָּגֵשׁ when followed by a vowel or half-vowel and immediately preceded by a short vowel. דָּגֵשׁ אַחַר תְּנוּעָה קְטַנָּה (see § 4 Rem. 2), e. g. לַפִּיד, חֲמֻלוֹכָה, בְּכוּרִים.

Rem. 2. When, however, they are followed by an *auxiliary* vowel, as in the segolate forms (§ 56,2) דָּגֵשׁ is not inserted, e. g. בֶּגֶד, זַיִת.

6) When the letters אהחער are followed by a vowel or half-vowel they are usually preceded by a long vowel (§ 4 Rem. 5) which may serve also to supplement the absence of דָּגֵשׁ חָזָק, e. g. הִתְבָּרֵךְ, בֵּאֵר (conf. § 26, 3; 27, 4).

7) Conclusion.
The letters בגדכפת can have a דָּגֵשׁ of every kind.
The letters אהחער can have no דָּגֵשׁ at all.

The remaining 11 letters can have every דָּגֵשׁ with the exception of דָּגֵשׁ קַל [2]).

The Signs of Interpunction, Tone and Melody (נְגִינוֹת or טְעָמִים *accents*), and the מַקַּף.

§ 7. 1) The signs of interpunction serve to indicate the mutual relation or connection of words [1]).

They are placed either over or under the words except the פְּסִיק which stands at the side of a word.

2) They are divided into:

(*a*) Disjunctive signs (מַפְסִיקִים or מְלָכִים *distinctivi*) which denote that the word which is marked by them, is to be separated from the following.

(*b*) Conjunctive signs (מְשָׁרְתִים or מְעַטְפִים *conjunctivi*) which denote that the word so marked is connected with the following [2]).

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2) A point is sometimes placed in a letter for other reasons also; e. g. in the ם of וַיֶּאְסֹר to indicate that the א has not חֲטַף סָגוֹל as in Gen. 42, 24; or in the first letter of a word when the previous word terminates with the same letter, as בְּנֵי־נוֹן, לָהֶם מָנָן, for which purpose however the sign פְּסִיק (׀) is also used, as הַגּוֹיִם׀מְמֶנָּה (See § 4 Rem. 2 and App. 1 note 2). In a short work like the present this subject cannot be fully treated. A consistent plan, moreover, has not been followed by the scribes, and the remark made § 4 note 2 also applies to the present case.

1) From this it would seem that they properly belong to the syntax. Yet as signs of tone their place is the Grammar, and we shall therefore explain them as far as is necessary.

2) Their names and further particulars are given in App. I.

3) Every word in the Bible has generally one or more of these signs. A word which is without them is most closely connected with the following and this connection is indicated by the sign (ֿ) מַקֵּף, placed between the two words, e. g. עַל־פְּנֵי.

4) The signs of tone show which syllable is to be accented. They are placed either on the last syllable, and called מִלְרַע, or on the last but one, and called מִלְעֵיל; e. g. סֵפֶר, אָמַר.

Rem. 1. Before gutturals the accent sometimes stands *apparently* on the syllable preceding the penultimate, e. g. נֶעֱרְמוּ Ex. 15,8. נֶעֱרְמוּ however really is equivalent to נֶעֶרְמוּ, so that the vowel of the guttural in this respect does not count as a vowel. See § 26,2.

Rem. 2. The rules for placing the accents will be given later § 87 seq.

5) The same signs also serve as guides in the recital of the words to a certain melody, and as such they are called נְגִינוֹת *musical signs*.

The Shifting of the Accent (נָסוֹג אָחוֹר).

§ 8. 1) Two successive syllables in one word cannot have an accent each. The same thing is to be avoided with two words connected together, i. e. of which the first word has a conjunctive accent. The accent in this case, provided the connection is not affected by it, is moved forward, when it should have stood on the last syllable and the following word has its accent on the first syllable, e. g. וְהָיְתָה לוֹ, קָרָא לָיְלָה.

Rem. The half-vowel at the beginning of the second word is in this

respect generally considered as a vowel, e. g. וַיִּטַּב לָהּ and יִוַּסֵּר לָךְ (Conf. § 9 Rem.).

2) When however the first word ends in תָם (see § 88 I, 1) or in a closed syllable with a long vowel (see § 87, 1) this shifting of the accent but rarely occurs, e. g. יוּבַל הוּא, וַהֲבֵאתֶם שָׂטָה.

3) The shifting also rarely occurs when a closed syllable with a short vowel precedes, e. g. וְנִרְצָה לוֹ, וְנִסְלַח לוֹ.

The Half-tone (מֵתֶג or נַעֲיָא).

§ 9. 1) The מֵתֶג or נַעֲיָא is a small perpendicular line placed on the left of a vowel. It has the value of half an accent, and serves to render the pronunciation more correct [1]).

2) The מֵתֶג stands by an open syllable which is the second before the accent, when it has a long vowel, or a short vowel followed by a guttural or שְׁוָא נָע, e. g. הַבְּרָכָה, בֶּעָפָר, הָעִירוּנִי, הָאַחֲרֶת, יַעֲשֶׂה.

If however the vowel is short, and is not followed by a guttural or שְׁוָא נָע, the מֵתֶג if possible is shifted to the preceding syllable, e. g. הָרְמוֹנִים, מֵחֲרָצִנִים.

Rem. Here also the half-vowel which immediately precedes the ac-

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1) In mss. the מֵתֶג is used also for other purposes, sometimes even to modify the meaning of the words.

In old editions and mss. other signs were also in use to secure correctness of pronunciation. As however in later editions these have become obsolete, we need not mention them.

centuated syllable, is counted as a vowel and forms a syllable, e. g. בָּנְדָה (Conf. § 8 Rem.).

3) The second syllable before the מֵתֶג, if it is capable, likewise receives the מֵתֶג e. g. הַעֲוִילִי.

4) A closed syllable only has the מֵתֶג in long words, e. g. וּמִמְשַׁלְתְּךָ, or in a word which by מַקֵּף is joined to the following word, e. g. וְיִתֶּן־לְךָ, unless an open syllable precedes, e. g. הָעִיר־הַהִוא.

5) When a word has 4 or more syllables the מֵתֶג is sometimes exchanged for a conjunctive accent, e. g. עֲרִיסֹתֵיכֶם.

PART II.

ETYMOLOGY.

CHAPTER I.

§ 10. The etymology of a language teaches us the various forms or inflections of the words or stem-words with respect to the difference of signification obtained by them.

The Division of the Words.

§ 11. All the words of the Hebrew language belong to one of the three following groups:

(*a*) *Verbs* (פְּעָלִים *verba*) [1];

(*b*) *Nouns* and *adjectives* (שֵׁמוֹת *nomina*), names of living beings, of inanimate things, of ideas, of quantities and qualities.

(*c*) *Particles* (מִלּוֹת *particulae*), words which denote the

1) As the stems of the Hebrew words more clearly appear in the verbs, from which the words of the other two groups for the greater part are derived, we shall treat of the verbs first.

relation between words and sentences, or which determine a quality or operation.

CHAPTER II.

The Verb (פַּעַל) in general.

§ 12. *The division of the verbs.*

A. According to their signification.

1) *Transitive verbs* (פַּעַל יוֹצֵא) i. e. verbs which govern a passive object which is connected with the verb without any particle or servile letter, e. g. גִּלַּח *to shave.*

2) *Reflexive verbs* (פַּעַל חוֹזֵר), verbs of which the form indicates that the agent is the passive object, e. g. הִתְגַּלַּח *to shave oneself*, נִדְבַּר *to speak with one another.*

3) *Passive verbs* (פַּעַל מְקֻבָּל) verbs expressing the action which the passive object undergoes, גֻּלַּח *to be shaven*, דֻּבַּר *to be spoken of.*

4) *Intransitive verbs* (פַּעַל עוֹמֵד), verbs which cannot govern an object which is not connected with the verb by a particle or servile letter, e. g. חָיָה *to live*, גָּבַל *to be great.*

B. According to the number of their stem-letters.

1) Verbs with a *triliteral* stem.
2) Verbs with a *biliteral* stem.

C. According to the nature of their stems.

1) *Primitive verbs*, of which the original stem expresses an action.

2) *Denominative verbs*, verbs derived from a nomen, e. g. לָבַן *to make bricks* from לְבֵנָה *brick*, הֶאֱזִין *to listen* from אֹזֶן *ear*.

D. According to their conjugation.

1) *Regular verbs*, which are conjugated according to the more general principles, and in which all the stem-letters remain visible and audible, e. g. פָּקַד *to visit, to take notice*, גָּדַל *to be great* [1]).

2) *Irregular verbs* which more or less deviate from the regular conjugation.

They are subdivided into:

(*a*) verbs which have one or more *gutturals* in the stem, e. g. שָׁמַע *to hear*, אָמַר *to say*.

(*b*) verbs of which the first or last stem-letter may be *wanting* (חֲסֵרִים) e. g. נָגַע *to touch*, כָּרַת *to cut*.

(*c*) verbs of which the first or last stem-letter may be *inperceptibly quiescent* (נח נְסְתָּר) the נָחִים. This according to § 5, 3 can only take place with the letters אהוי, e. g. יָלַד *to bear childern*, רָפָא *to heal*.

Rem. Hebrew grammarians are accustomed to take the stem פעל as the standard for all other stems. Hence the first stem-letter is called פ׳ הַפּעַל or פ׳, the second ע׳ הַפּעַל or ע׳, the third ל׳ הַפּעַל or ל׳. The different conjugations of the verb (§ 13) borrow their names from this stem.

1) By שְׁלֵמִים verbs are meant which fulfil only the second condition.

The various Conjugations (בִּנְיָנִים *conjugationes*).

§ 13. The stem (שֹׁרֶשׁ) of a verb undergoes much alteration by the change of vowels and by the addition of letters before, after, or between the stem-letters.

The Hebrew language possesses a great many conjugations (בִּנְיָנִים) of which some are more frequent with some verbs and others with other verbs. The more common conjugations are the seven following [1]).

(1) פָּעַל (usually called קַל) in which the stem-letters form the basis of the inflection without addition of other letters; e. g. פָּקַד, חָלַל.

(2) נִפְעַל the stem-letters with נ prefixed to them; e. g. נִפְקַד, נֶחֱלַל.

(3) פִּעֵל the stem-letters without additional letters, e. g. חִלֵּל, פִּקֵּד.

(4) פֻּעַל similarly the stem-letters without additional letters; e. g. פֻּקַּד, חֻלַּל.

(5) הִפְעִיל the stem-letters with ה prefixed to them; e. g. הִפְקִיד, הֶחֱלִל.

(6) הָפְעַל similarly the stem-letters with ה prefixed to them; e. g. הוּפְקַד, הוּחַל.

(7) הִתְפַּעֵל the stem-letters with הת prefixed to them; e. g. הִתְחַלֵּל, הִתְפַּקֵּד.

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1) Their names express the 3d pers. masc. sing. of the עָבַר, and hence they already acquaint us with the difference of vowels.

Less common are:

(8) פּוֹעֵל, (9) פּוֹעַל, and (10) הִתְפּוֹעֵל, generally used with the biliteral stems instead of פָּעֵל, פָּעַל, and הִתְפַּעֵל; e. g. חוֹלֵל, חוֹלַל, and הִתְחוֹלֵל.

Still less common:

(11) פִּלְפֵּל, (12) פֻּלְפַּל, and (13) הִתְפַּלְפֵּל with duplication of the two stem-letters, in use with the biliteral stems instead of פָּעֵל, פָּעַל, and הִתְפַּעֵל; e. g. כִּלְכֵּל, כֻּלְכַּל or הִתְחַלְחַל, כֻּלְכַּל.

Exceedingly rare:

(14) הָתְפָּעַל differing from the הִתְפַּעֵל only in the vowels; e. g. הָתְפָּקַד.

(15) פְּעֶלֵּל with duplication of the last stem-letter of the triliteral stems; e. g. שַׁאֲנַן.

(16) פָּעְלַל with duplication of the last stem-letter; e. g. אָמְלַל.

(17) פִּעֲלַעַל with duplication of the last two stem-letters of the triliteral stems; e. g. סִחֲרַחַר.

(18) Finally forms such as תִּרְגַּלְתִּי Hos. 11,3; תְּהַחֲרֶה Jer. 12,5 and shortened תְּתַחַר Ps. 37,1; שְׁקַעֲרוּרוֹת Lev. 14,37; מְחַסְפֵּס Ex. 16,14; וְנִבְּפֵר Deut. 21,8; נִגְאֲלוּ Jes. 59,3; Lam. 4,14; וְנִוְסְרוּ Ez. 23,48, and others, belong to yet different conjugations, which do not occur and which therefore should be considered as modifications of the conjugations enumerated.

The Meaning of the different Conjugations.

§ 14. 1) קַל is *active* both with the transitive and intransitive verbs; e. g. פָּקַד *to visit*, חָל *to tremble*.

2) נִפְעַל both *active* and *passive*, sometimes also *reflexive*; e. g. נִשְׁמַר *to guard oneself*, נִלְחַם *to fight with one another*.

3) פִּעֵל generally is *transitive*, chiefly with verbs which in the קַל are *intransitive*, as קָדַשׁ *to be holy* קִדֵּשׁ *to sanctify*. Yet פִּעֵל sometimes is *intransitive*, as פִּחֵד *to fear*, and with verbs which in the קַל are transitive, not uncommonly *frequentative* קִבֵּר *to bury* קִבֵּר *to bury often*.

4) פֻּעַל is only *passive*, generally the passive of פִּעֵל; e. g. קֻדַּשׁ *to be sanctified*.

5) הִפְעִיל sometimes *intransitive*, as הֶאֱזִין *to listen*, but with verbs which in the קַל are intransitive, generally *transitive*, as הִקְדִּישׁ *to declare holy*.

6) הָפְעַל *passive*; generally the passive of הִפְעִיל, as הָקְדַּשׁ *to be declared holy*.

7) הִתְפַּעֵל often *reflexive*, sometimes also *passive* or *intransitive*, as הִתְקַדֵּשׁ *to make oneself ready*; הִתְרָאָה *to look at one another*; הִתְכַּפֵּר *to be propitiated*; הִתְהַלֵּךְ *to walk*.

8) As for the other בִּנְיָנִים the פּוֹעֵל and פִּלֶּפֶל have the same meaning as פִּעֵל; פּוֹעַל and פִּלְפֵּל the same as פִּעֵל; הִתְפּוֹעֵל and הִתְפַּלְפֵּל the same as הִתְפַּעֵל. הָתְפָּעֵל *is passive*; פָּעְלֵל and פָּעֲלַל are both *transitive* and *intransitive*; and פָּעֲלַעַל has the same meaning as קַל.

Further particulars are to be learned from exercise.

The Conjugation of the Verb in general.

§ 15. 1) The conjugation of a verb sets forth the different forms in which a verb occurs.

These forms are twofold *verbal forms* and *nominal forms*.

2) The verbal forms comprise two *moods* (דְּרָכִים *modi*), two *actions*, usually called *tenses* (זְמַנִּים *tempora*), three *persons* (גּוּפִים *personae*), two *genders* (מִינִים *genera*), and two *numbers* (מִסְפָּרִים *numeri*).

3) The two moods are the *indicative* (דֶּרֶךְ הַמַּגְבִּיל) and the *imperative* (דֶּרֶךְ הַצִּוּוּי).

Rem. 1. The פָּעַל and הָפְעַל have no דֶּרֶךְ הַצִּוּוּי. A very rare instance of this in the הָפְעַל is given § 41 *a* Rem. 2.

Rem. 2. Concerning the Jussive and Cohortative see § 45.

The two tenses are the *perfect* (עָבַר) and the *not-perfect* (עָתִיד). [1])

The three persons are the *first pers.* (מְדַבֵּר בַּעֲדוֹ), *second pers.* (נִכְּחַ or נִמְצָא), and the *third pers.* (נִסְתָּר).

The two genders are the *masculine* (זָכָר) and the *femine* (נְקֵבָה).

The two numbers are the *singular* (יָחִיד) and the *plural* (רַבִּים).

4) The nominal forms are:

The *infinitive* (דֶּרֶךְ הַמָּקוֹר) also called שֵׁם הַפֹּעַל (*substantivum verbale*), and the *participles* (בֵּינוֹנִים).

The infinitive has the two genders, and the participle the two genders and the two numbers.

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1) For brevity's sake we shall call these two tenses always עָבַר and עָתִיד.

The Stem-forms of the Conjugation.

§ 16. A. The verbal forms.

a. For the בְּנְיָנִים which usually have an active meaning *two* stem-forms may be adopted from which the other verbal forms are derived.

These two stem-forms are:

1) The 3d pers. masc. sing. of the עָבַר. On this stem-form all the other forms are based according to the rules of § 18.

2) The masc. sing. of the imperative on which are based the other forms of the same tense and those of the עָתִיד according to the rules of § 18.

b. With the בְּנְיָנִים which never or very seldom have an active sense, viz. פֻּעַל, הָפְעַל and הִתְפַּעֵל, all the verbal forms follow the 3d pers. masc. sing. of עָבַר.

B. The nominal forms.

a. With the triliteral stems the infinitive usually has its own stem-form, and with active verbs also the 2d stem-form of the verbal forms. Yet in the הִפְעִיל, הָפְעַל and הִתְפַּעֵל and also in the קַל and נִפְעַל of the biliteral verbs the infinitive has *only* the 2d stem-form of the verbal forms.

With the נָחֵי ל״ה (§ 34) the infinitive has always its own stem-form besides that of the verbal forms.

b. 1) The קַל of the triliteral stems has two participles with different stem-forms agreeing with the stems of the nomina (see § 67, 1 A 1 seq.). With the biliteral

stems the participle has the stem-form of the עָבַר (see § 38[b] 2).

2) All the other בִּנְיָנִים have only one participle. This has a מ as preformative before the stem-form, viz. of the עָתִיד with the triliteral verbs, and of the עָבַר with the biliteral verbs (see § 67 B 1). The נִפְעַל alone has the stem-form of the עָבַר without preformative.

3. The participles therefore generally have a long final vowel. With the triliteral stems this vowel is even lengthened when it is short in the stem-form.

The Preformatives and Afformatives.

§ 17. A. The verbal forms.

1) To make the different forms of the conjugations, letters are used which are placed either before or after the stem.

2) In the עָבַר the letters הויתמנת [הָיִיתָ מְנָת] are used and only as afformatives. In the עָתִיד both the preformatives אינת [אֵיתָן] and the afformatives הוינ [וּנָה] are used. In the imperative only the afformatives הוינ are employed.

Table of preformatives and afformatives.

עָבַר

	Plur.			Sing.		
	1	2	3	1	2	3
masc.	—נוּ	—תֶּם	—וּ	—תִּי	—תָּ	stem-form.
fem.		—תֶּן			—תְּ	—ָה

עָתִיד

	Plur.			Sing.	
	1	2	3	1	2	3
masc.	נ—	תְּ—וּ	יְ—וּ	אֶ—	תְּ—	יְ—
fem.		תְּ—נָה	תְּ—נָה		תְּ—י	תְּ—

הֶרֶךְ הַצִּוּוּי

Plur.		Sing.	
			stem-form.
—וּ			—ִי
—נָה			

Rem. Of the 2d and 3d pers. masc. plur. of עָתִיד we find a collateral form on ן—.

B. The nominal forms are entirely considered as nomina.

General rules for the Pre- and Afformatives of Triliteral Stems.

§ 18. 1) The preformatives of one letter have the half-vowel, which only through supervening circumstances is changed into a vowel. In the קַל where they are followed by a half vowel, they have חִירִק. In נִפְעַל, הִפְעִיל, הָפְעַל and הִתְפַּעֵל they are contracted with the ה, the vowel of which they take.

The א has in קַל, נִפְעַל and הִתְפַּעֵל the סָגוֹל.

2) The afformatives which have the accent and form a syllable (תֶּם and הֶן) have the effect of changing the קָמֵץ of the first syllable of the stem into a half vowel, as עֲשִׂיתֶם, קְרָאתֶם, יְרֵאתֶם, פְּקַדְתֶּם; whilst the *closed* syllable immediately preceding always has פַּתַח, as בְּעַרְתֶּם, הִכְבַּדְתֶּם, very seldom סָגוֹל, as שְׁאַלְתֶּם 1 Sam. 12, 13 (see below n° 5).

3) The afformatives which have the accent but do not form a syllable, cause the vowel of the second syllable of the stem to change into a half vowel, as פָּקְדָה, יִפְקְדוּ, יִפְקְדוּ. In consequence of this the half vowel of the first stem-letter becomes a vowel, as בִּחַרוּ, פִּקְדוּ.

4) In the הִפְעִיל however the חִירֶק נָדוֹל always remains before afformatives which do not form a syllable. The חִירֶק moreover seldom loses the accent (see § 88 I 3*b*) e. g. הַכְבִּידִלָה, נַשְׁמִיעוּ.

Rem. 1. We sometimes find also this חִירֶק changed into a half vowel, viz. וַיִּדְבְּקוּ 1 Sam. 14, 22; וַיִּדְרְכוּ Jer. 9, 2; תַּעֲשְׂרֶנָּה Ps. 65, 10.

5) With afformatives which have *not* the accent, only the חוֹלָם of the stem is maintained in the *closed* syllable immediately preceding, as תַּחֲנֹרֶנָה, יָנֹרְתִי. Otherwise this syllable always has פַּתַח, e. g. יָשַׁבְתִּי, בֵּרַכְתָּ, הִקְצַפְנוּ, תַּלַּדְנָה. The צֵירֶה is ~~but~~ seldom kept before נָה –, as in לִלְכָנָה, תִּשְׁתַּחֲוֶינָה, and is once found shortened into סְגוֹל viz. תְּחַלֶּלְנָה Ez. 13, 19.

If the preceding syllable is *open*, it always has סְגוֹל before נָה– (see §§ 32, 2; 34, 8).

Rem. 2. Concerning the pausa see § 89.

CHAPTER III.

The Conjugation of the Regular Triliteral Verb.

Simple Active. בִּנְיַן קַל

§ 19. 1) The verbal forms.

Past

עָבַר stem-form פָּקַד.

Plur. 1	Plur. 2	Plur. 3	Sing. 1	Sing. 2	Sing. 3	
	פְּקַדְתֶּם			פָּקַדְתָּ	פָּקַד	masc.
פָּקַדְנוּ	פְּקַדְתֶּן	פָּקְדוּ	פָּקַדְתִּי	פָּקַדְתְּ	פָּקְדָה	fem.

Future

עָתִיד stem-form פָּקַד.

Plur. 1	Plur. 2	Plur. 3	Sing. 1	Sing. 2	Sing. 3	
	תִּפְקְדוּ	יִפְקְדוּ		תִּפְקֹד	יִפְקֹד	masc.
נִפְקֹד	תִּפְקֹדְנָה	תִּפְקֹדְנָה	אֶפְקֹד	תִּפְקְדִי	תִּפְקֹד	fem.

Imperative

דֶּרֶךְ הַצִּוּוּי

פִּקְדוּ	פְּקֹד m.
פִּקְדְנָה	פִּקְדִי f.

2) The nominal forms.

Infinitive

דֶּרֶךְ הַמָּקוֹר stem-form פָּקֹד, פָּקְדָּ.

בֵּינוֹנִי (participle).

(passive) בֵּינוֹנִי פָּעוּל Plur.	(passive) בֵּינוֹנִי פָּעוּל Sing.	(active) בֵּינוֹנִי פּוֹעֵל Plur.	(active) בֵּינוֹנִי פּוֹעֵל Sing.
פְּקוּדִים	פָּקוּד	פּוֹקְדִים	פּוֹקֵד
פְּקוּדוֹת	פְּקוּדָה	פּוֹקְדוֹת	פּוֹקֶדֶת or פּוֹקְדָה

Rem. 1. The עָבַר of קַל has besides the stem-form פָּקַד two other stem-forms viz. פָּעַל and פָּעַל (*verba mediae e* et *o*). These two stem-

forms are known by the vowel of the second stem-letter, e. g. שָׁפֵל *to be low* or *humble*, קָטֹן *to be small.*

The צֵירֶה however only appears in the 3d pers. masc. sing. and in *pausa* in the forms of which the second stem-letter would other wise have the half-vowel, e. g. קָמֵלוּ, וָרֵאָה. The remaining forms are similar to those of the verbs *mediae a*. The חוֹלָם appears whenever the second stem-letter has the accent, e. g. קָטַנְתִּי.

The בֵּינוֹנִי פּוֹעֵל of the verbs *mediae e* and *o* has the same stem-form as the עָבַר, e. g. יָרֵא *being afraid*, יָכֹל *being able.*

Rem. 2. Also the 2d stem-form of קַל has a collateral form, viz. פִּקֵּר. This form is generally used with the verbs *mediae e* and *o*, e. g. וְקִטֵּן, יְשִׁפֵּל; sometimes also with other verbs, as וְלִמֵּד *he learns*, chiefly with those that are intransitive, as יְשִׁכֵּב *he lies*, see § 32 B 2.

With the irregular verbs we now and then find a collateral form with צֵירֶה; see § 29 Rem. 2; § 30 Rem. 3; § 31, 2; § 32 A3. The עָתִיד therefore like the עָבַר has three stem-forms with the same distinctive vowels (פָּעֵל, פָּעַל, פָּעֹל).

Rem. 3. The collateral forms of the עָבַר are generally used with the intransitive verbs. Sometimes, however, these forms have a transitive meaning; e. g. חִצֵּב *he hewed out* Jes. 5,2.

בִּנְיָן נִפְעַל Simple Passive.

§ 20. 1) The verbal forms.

נִפְקַד stem-form עָבַר. Past

Plur.			Sing.		
1	2	3	1	2	3
נִפְקַדְנוּ	נִפְקַדְתֶּם נִפְקַדְתֶּן	נִפְקְדוּ	נִפְקַדְתִּי	נִפְקַדְתָּ נִפְקַדְתְּ	נִפְקַד נִפְקְדָה

עָתִיד stem-form הַפָּקֹד. Future

Plur. 1	Plur. 2	Plur. 3	Sing. 1	Sing. 2	Sing. 3
נִפְקֹד	תִּפְקְדוּ	יִפְקְדוּ	אֶפְקֹד	תִּפְקֹד	יִפְקֹד
	תִּפְקֹדְנָה	תִּפְקֹדְנָה		תִּפְקְדִי	תִּפְקֹד

דֶּרֶךְ הַצִּוּוּי Imperative

הִפָּקְדוּ	הִפָּקֹד
הִפָּקֹדְנָה	הִפָּקְדִי

2) The nominal forms.

דֶּרֶךְ הַמָּקוֹר stem-form הִפָּקֹד, הָפָקֹד or נִפְקֹד

בֵּינוֹנִי

נִפְקָד	נִפְקָדִים
נִפְקָדָה or נִפְקֶדֶת	נִפְקָדוֹת

Rem. הִפָּקֹד and הָפָקֹד are contracted forms of הִנָּפְקֹד and הִנָּפְקֹד and therefore the first stem-letter ought to have the דָּגֵשׁ חָזָק. In the עָתִיד the ה coalesces with the preformative which then takes its vowel. The א alone generally keeps its סָגוֹל. When the infinitive has a prefix the ה does not coalesce with it, e. g. בְּהִפָּקְדִי.

בִּנְיָן פִּעֵל Frequentative and Intensative Active.

§ 21. 1) The verbal forms.

עָבַר stem-form פָּקַד.

Plur. 1	Plur. 2	Plur. 3	Sing. 1	Sing. 2	Sing. 3
פָּקַדְנוּ	פְּקַדְתֶּם	פָּקְדוּ	פָּקַדְתִּי	פָּקַדְתָּ	פָּקַד
	פְּקַדְתֶּן			פָּקְדָה	פָּקְדָה

עָתִיד stem-form פָּקַד.

Plur.			Sing.		
1	2	3	1	2	3
נִפְקֹד	תִּפְקְדוּ	יִפְקְדוּ	אֶפְקֹד	תִּפְקֹד	יִפְקֹד
	תִּפְקֹדְנָה	תִּפְקֹדְנָה		תִּפְקְדִי	תִּפְקֹד

דֶּרֶךְ הַצִּוּוּי

פִּקְדוּ	פְּקֹד
פִּקֹדְנָה	פִּקְדִי

2) The nominal forms.

דֶּרֶךְ הַמָּקוֹר stem-form פְּקֹד or פָּקֹד.

בֵּינוֹנִי

מְפַקְּדִים	מְפֻקָּד
מְפֻקָּדוֹת	מְפֻקָּדָה or מְפֻקֶּדֶת

Rem. 1. In פָּעֵל and פָּעַל the preformative keeps the half-vowel, because it precedes a letter with a vowel.

Rem. 2. With the participle the preformative is sometimes omitted, e. g. מָאֵן Ex. 7,27.

Rem. 3. The infinitive has sometimes the stem-form of the עָבַר, as נָאֵץ 2 Sam. 12,15.

בִּנְיַן פָּעַל Frequentative & Intensitive Passive

§ 22. Stem-form פֻּקַּד.

1) The verbal forms.

עָבַר

Plur.			Sing.		
1	2	3	1	2	3
פֻּקַּדְנוּ	פֻּקַּדְתֶּם	פֻּקְּדוּ	פֻּקַּדְתִּי	פֻּקַּדְתָּ	פֻּקַּד
	פֻּקַּדְתֶּן			פֻּקַּדְתְּ	פֻּקְּדָה

עָתִיד

Plur.			Sing.		
1	2	3	1	2	3
	תִּפְקְדוּ	יִפְקְדוּ		תִּפְקֹד	יִפְקֹד
נִפְקֹד	תִּפְקֹדְנָה	תִּפְקֹדְנָה	אֶפְקֹד	תִּפְקְדִי	תִּפְקֹד

2) The nominal forms.

דֶּרֶךְ הַמָּקוֹר stem-form פְּקֹד.

בֵּינוֹנִי

פְּקֻדִים	פָּקֻד
פְּקֻדוֹת	פְּקֻדָה or פְּקֻדֶת

Rem. 1. Concerning the preformative see preceding § Rem. 1.

Rem. 2. In the פָּעַל also the preformative of the participle is sometimes omitted, e. g. אָכֵל Ex. 3,2.

Causative Active. בִּנְיַן הִפְעִיל

§ 23. The verbal forms.

עָבַר stem-form הִפְקִיד.

Plur.			Sing.		
1	2	3	1	2	3
	הַפְקַדְתֶּם	הִפְקִידוּ		הִפְקַדְתָּ	הִפְקִיד
הִפְקַדְנוּ	הַפְקַדְתֶּן		הִפְקַדְתִּי	הִפְקִדְתְּ	הִפְקִידָה

עָתִיד stem-form הַפְקִיד and הַפְקֵד.

1	2	3	1	2	3
	תַּפְקִידוּ	יַפְקִידוּ		תַּפְקִיד	יַפְקִיד
נַפְקִיד	תַּפְקֵדְנָה	תַּפְקֵדְנָה	אַפְקִיד	תַּפְקִידִי	תַּפְקִיד

דֶּרֶךְ הַצִּוּוּי

הַפְקִידוּ	הַפְקֵד
הַפְקֵדְנָה	הַפְקִידִי

2) The nominal forms.

דֶּרֶךְ הַמָּקוֹר stem-form הַפְעֵל.

בֵּינוֹנִי

מַפְעִיל	מַפְעִילִים
מַפְעִילָה or מַפְעֶלֶת	מַפְעִילוֹת

Rem. 1. Although the ה coalesces with the preformative it remains in the infinitive after a prefix, e. g. לְהַמְלִיךְ. Sometimes however the ה of the infinitive is omitted after a prefix, e. g. לַצְבוֹת בֶּטֶן וְלַנְפֵּל יָרֵךְ *to make the belly to swell and the thigh to fall away* Num. 5,22; and on the other hand is sometimes written after the preformative, e. g. יְהוֹשִׁיעַ Ps. 116,6.

Rem. 2. The infinitive has but seldom the first stem-form, as הָקְצוֹת Lev. 14,43.

בִּנְיַן הָפְעַל Causative Passive.

§ 24. 1) The verbal forms.

Stem-form הָפְקַד.

עָבַר.

1	2	3	1	2	3
הָפְקַדְנוּ	הָפְקַדְתֶּם הָפְקַדְתֶּן	הָפְקְדוּ	הָפְקַדְתִּי	הָפְקַדְתָּ הָפְקַדְתְּ	הָפְקַד הָפְקְדָה

עָתִיד.

1	2	3	1	2	3
נָפְקַד	תָּפְקְדוּ תָּפְקַדְנָה	יָפְקְדוּ תָּפְקַדְנָה	אָפְקַד	תָּפְקַד תָּפְקְדִי	יָפְקַד תָּפְקַד

2) The nominal forms.

דֶּרֶךְ הַמָּקוֹר stem-form הָפְקַד.

בֵּינוֹנִי

מָפְקָד	מָפְקָדִים
מָפְקָדָה or מָפְקֶדֶת	מָפְקָדוֹת

Rem. 1. The קָמַץ חָטוּף of the preformative is sometimes interchanged for שׁוּרֶק קָטָן, e. g. יְשְׁלָכוּ Jes. 34,3; מְשְׁלֶכֶת 1 Kings 13,24.

Rem. 2. The infinitive has sometimes the collateral form הָפְקֵד, e. g. הָחְהֵל Ez. 16,4.

בִּנְיַן הִתְפַּעֵל

§ 25. The verbal forms.

Stem-form הִתְפַּקֵּד.

עָבַר.

3	2	1	3	2	1
הִתְפַּקֵּד	הִתְפַּקַּדְתָּ	הִתְפַּקַּדְתִּי	הִתְפַּקֵּד	הִתְפַּקְּדוּ	הִתְפַּקַּדְנוּ
הִתְפַּקְּדָה	הִתְפַּקַּדְתְּ		הִתְפַּקְּדוּ	הִתְפַּקַּדְתֶּן	

עָתִיד.

3	2	1	3	2	1
יִתְפַּקֵּד	תִּתְפַּקֵּד	אֶתְפַּקֵּד	יִתְפַּקְּדוּ	תִּתְפַּקְּדוּ	נִתְפַּקֵּד
תִּתְפַּקֵּד	תִּתְפַּקְּדִי		תִּתְפַּקֵּדְנָה	תִּתְפַּקֵּדְנָה	

דֶּרֶךְ הַצִּוּוּי.

הִתְפַּקֵּד	הִתְפַּקְּדוּ
הִתְפַּקְּדִי	הִתְפַּקֵּדְנָה

2) The nominal forms.

הִתְפַּקֵּד stem-form דֶּרֶךְ הַמָּקוֹר.

בֵּינוֹנִי

מִתְפַּקֵּד	מִתְפַּקְּדִים
מִתְפַּקֵּדָה or מִתְפַּקְּדֶת	מִתְפַּקְּדוֹת

Rem. 1. The ה of the infinitive, like in the preceding conjugations, does not coalesce with the prefix, e. g. לְהִתְגּוֹלֵל.

Rem. 2. If the first stem-letter is a sibilant it changes place with the ת of the preformative הִתְ, as הִשְׁתַּפֵּךְ *to be poured out*; הִסְתַּבֵּל

to become heavy, troublesome. After the צ the ת is changed into ט, as הִצְטַדָּק *to justify oneself.*

In like manner should the ת after ז be changed into ד, as is the case in the cognate Aramaic, e. g. הִזְדַּמֵּן, but of this no instance is found in the Bible. The ת is entirely omitted when the first stem-letter is ד, ט or ת, e. g. הִדָּבָא, *to be oppressed* הִטַּהֲרוּ *cleanse yourselves*, הִתַּמְּהוּ *be amazed*, and sometimes also with other stems, as וְהִנַּשֵּׂא Num. 24,7.

EXERCISES.

בדל in נִפְעַל and הִפְעִיל

בקשׁ „ פָּעֵל and פָּעַל

בשׁל „ קַל, פִּעֵל, פָּעַל and הִפְעִיל

גדל „ „ „ „ הִתְפַּעֵל and הִפְעִיל (גָּדֵל and גָּדַל)

דבק „ „ הִפְעִיל and הָפְעַל (דָּבַק and דָּבֵק)

כבד „ „ „ הִתְפַּעֵל and הִפְעִיל, נִפְעַל, פִּעֵל, הִפְעִיל and הָפְעַל (כָּבֵד and כָּבַד)

כשׁל „ „ „ הִפְעִיל and הָפְעַל.

CHAPTER IV.

The deviations from the regular verb in consequense of one or more gutturals being in the stem.

§ 26. The verbs of which the first stem-letter is a guttural *(verba primae gutturalis).*

The deviations only occur in קַל, נִפְעַל, הִפְעִיל and הָפְעַל.

1. When at the beginning of a word the first stem-letter should have the half-vowel, it has here the חֲטַף, e. g. אֶסֹף, אֲבַד, עֲמַד, חֲזַק, הֲלַךְ (see § 4,3).

2. The auxiliary vowel of the preformative is here פַּתַח or סֶגוֹל, and the subsequent guttural generally has the corresponding חָטַף פַּתַח instead of שְׁוָא; e. g. יַחְבֹּשׁ and יַחֲזִיק, הֶחֱזִיק, בַּעֲמַדְתָּ, יֶחְסַר and יֶחֱזַק, יֶהְגֶּה and יֶחֱמָה, יַחְמֹד and יֶחֱסִיר, יֶאְסֹר and יֶאֱסֹר, יָעֳמַד and הָהְפֵּךְ.

This שְׁוָא or חָטַף sometimes changes into the short vowel of the preformative, when the verb is lengthened at the end by an afformative or otherwise, e. g. יֶעֳרְמוּ *they are heaped up*, נַעֲמְדָה *let us stand*, יֶהֱרְסוּ *they press forward*, וְאֶעֱלְצָה *and I shall rejoice*. Concerning the value of this vowel as regards the accent see § 7 Rem. 1. [1]).

Rem. 1. In consequence of what has been said in the previous number it cannot be determined whether the form יַעֲלֶה is קַל or הִפְעִיל; the context alone can decide this.

Rem. 2. Of היה *to be* and חיה *to live* the עָתִיד is יִהְיֶה and יְחִי [2]).

3) When the first stem-letter should have the דָּגֵשׁ חָזָק, for instance in נִפְעַל, the preceding short vowel is changed into a long vowel, e. g. יֵהָרֵס instead of יִהָרֵס (Cf. § 31).

Rem. 3. The ר in this respect follows the gutturals, e. g. תֵּרָדְנוּ instead of תִּרָדְנוּ.

Rem. 4. Concerning the verbs with א as first stem-letter see § 31.

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1) When the guttural has not חָטַף but שְׁוָא in certain good editions a point is placed in the subsequent letter for the purpose of drawing the attention to it, e. g. אֶעְבֹּר and אֶעְבְּרָה, אֶעֱשֶׂה and אֶעְשֶׂה (Conf. § 6 note 2).

2) In certain good editions attention is drawn to this by a מֵתֶג placed at the side of the חִירִק, as יְחִיֶה and יְהִיֶה (Cf. § 9 note 1).

EXERCISES.

יַחְמֹד עָתִיד but	חָמַד,	חֲמֹד	"	"	חמד	קַל
יֶחֱזַק	חָזַק,	חֲזֹק	"	"	חזק	
יַחְשֹׁב or יֶחְשַׁב	חָשַׁב,	חֲשֹׁב	"	"	חשב	
יֶחְלַךְ	חָלַךְ,	חֲלֹךְ	"	"	הלך	
יֶעֱמַד	עָמַד,	עֲמֹד	"	"	עמד	
	נֶחְשַׁב,	הֶחָשֵׁב			חשב	נִפְעַל
	נֶחְפַּךְ,	הֶחָפֵךְ			הפך	"
	נֶעֱזַב,	הֵעָזֵב			עזב	"
	נֶעֱרַץ,	הֵעָרֵץ			ערץ	"
יַעֲמִיד עָתִיד	הֶעֱמִיד or הַעֲמֵד				עמד	הִפְעִיל
	הֶחֱרִים,	הַחֲרֵם			חרם	הָפְעַל
	הֶחְפִּיךְ,	הָהְפֵךְ			הפך	"

The verbs of which ע׳הָפְעַל is a guttural.

(verba mediae gutturalis).

§ 27. The deviations occur in all the בִּנְיָנִים, the הִפְעִיל excepted.

1) Instead of the half-vowel the ע׳הָפְעַל has here חֲטַף, and generally חֲטַף פַּתַח, e. g. יִבְחַנוּ, יִנְאֲמוּ, תַּהֲלֹם, יֶעֱקוּ (cf. § 26, 1).

2) Instead of חִירִק as auxiliary vowel the פ׳הָפְעַל has פַּתַח or סֶגוֹל and the ע׳הָפְעַל the corresponding חֲטַף פַּתַח or חֲטַף סֶגוֹל; e. g. שַׁאֲלוּ, אֶהֱבוּ (cf. 26, 2).

Rem. 1. שְׁחָרוּ Job 6,22 is an exception.

3) The infinitive excepted, the ע׳הָפְעַל changes its חוֹלָם

and sometimes also its צֵירֶה into פַּתַח, e. g. נְצַל, נְצַח; the infin. remains שְׁאַל.

Rem. 2. The ר follows the same rule, as קְרַב.

4) In פָּעַל, פָּעַל, and הִתְפַּעֵל the short vowel of the פ׳הַפְעַל is changed into a long vowel, viz. חִירִק into צֵירֶה, פַּתַח into קָמַץ, and קִבּוּץ into חוֹלָם (see § 4 Rem. 5); e. g. בֹּאֵר, בָּעֵר, מְנֹאָל, דֹּחוּ.

Rem. 3. Likewise with ר as ע׳הַפְעַל; e. g. בָּרֵךְ.

Rem. 4. On the other hand the ח generally, the ה often, and the ע sometimes retain the preceding short vowel, e. g. נִחַל, נַחַם; וְבַעֵר, and in very few instances even the א, e. g. בַּאַר.

Rem. 5. Several forms of the verb שׁאל in the קַל are conjugated according to the stemform שָׁאַל; e. g. שְׁאֵלְתִּיו, וּשְׁאֵלְךָ, שְׁאֵלְתֶם.

EXERCISES.

זעק in קַל, נִפְעַל and הִתְפָּעֵל

זרק " " and פֻּעַל

כחש " " פֻּעַל, נִפְעַל and הִתְפַּעֵל

נהג, נאץ, נאף in קַל and פֻּעַל (נֹהַג, נֹאֵץ, נִאֵף)

נחל in קַל, פֻּעַל, הִפְעִיל, הָפְעַל and הִתְפַּעֵל

תעב " פִּעֵל, נִפְעַל, תֹּעֵב and (תָּעַב)

ברך " קַל, נִפְעַל, פֻּעַל and הִתְפַּעֵל

The verbs of which the ל׳הַפְעַל is a guttural.

(verba tertiae gutturalis).

§ 28. The deviations from the regular verb are the following.

(*a*) Concerning the stems with א as לְהַפְעִל see § 33.

(*b*) The stems with ח or ע as לְהַפְעִל change the חוֹלָם or the צֵירֶה which precedes this letter into פַּתַח, except in the nominal forms, e. g. שָׁמַע תִּשְׁמַע, שַׁלַּח תְּשַׁלַּח.

Rem. The ר sometimes follows the same rule, as עָבַר Job. 21,10.

(*c*) There are only four verbs which really have ה as לְהַפְעִל; they are תמה, נגה, כמה, גבה. Of כמה we only find the form כָּמַהּ. The other three, in the very few forms which occur, follow rule *b*), whilst נגה also belongs to the verbs of § 29.

EXERCISES.

בטח in קַל and הִפְעִיל (הִבְטִיחַ, הַבְטִיחַ and הָבְטַח)

בקע in all the conjugations.

תמה „ קַל and הִתְפַּעֵל

זבח „ „ „ פִּעֵל

שבע „ נִפְעַל and הִפְעִיל

שבר „ קַל, נִפְעַל, פִּעֵל, הִפְעִיל and הָפְעַל

Verbs belonging both to §§ 26 and 27 are, e. g. חרב, רעץ, ערב, חרף, הרג.

Verbs belonging both to §§ 26 and 28 are, e. g. רשע, רצח, עזר, חבר, הדר.

Verbs belonging both to §§ 27 and 28 are, e. g. כרע, זרע, זהר, גרע, בער, ברח, בחר, באר.

CHAPTER. V.

Verbs of which one or more stem-letters may in the conjugation be absent. חֲסֵרִים *(verba contracta).*

§ 29. The verbs with נ as פ׳הַפעַל (חסְרֵי פ״נ).

1) When the preformative has a vowel (see § 18, 1) the נ falls away, and the second stem-letter is marked with דָּגֵשׁ חָזָק, e. g. יַשֵּׁךְ, הִגִּיעַ. In the infinitive however the נ remains, e. g. לִנְפֹּל, לְנַדֵּחַ.

Rem. 1. No deviations therefore occur in פָּעַל, פְּעַל and הִתְפַּעֵל.

2) With certain verbs the נ is omitted in the imperative and infinitive of קַל even at the beginning of a word. The infinitive in this case has exclusively the feminine form; e. g. גְּשׁ and גֶּשֶׁת of נגש; of נשא, because of the א, שָׂא and שְׂאֵת; of נגע, because of the ע, גַּע and גַּעַת.

Rem. 2. The נ does not fall away when the ע׳הַפעַל is a guttural, e. g. יְנַהֵג, יְנַחֵם, אֶנְעַל, יְנַעֵם. (We find however יְחַת from נחת Jer. 21,13). In like manner the נ remains in כְּהַנְדֵּף תְּנַדֵּף Ps. 68,3; יְנַטֵּר Jer. 3,5; יְנַצְּרוּ Deut. 33,9; יְנַקְּפוּ Jes. 29,1; הָנַתְּקוּ Judges 20,31.

Rem. 3. With the stem לקח the ל often falls away as if the stem were נקח. Thus the imperative is קַח and לְקַח, the infinitive לָקַחַת and קַחַת, the יקח עָתִיד.

Rem. 4. Sometimes also the י when פ׳הַפעַל falls away. See § 32 Rem. 2.

EXERCISES.

נגש in קַל, נִפְעַל, הִפְעִיל, הָפְעַל and הִתְפַּעֵל

נגש „ „ and „

נפל in הִתְפַּעֵל and הִפְעִיל, קַל
נפץ " " פִּעֵל and פָּעַל
נשב " " and הִפְעִיל

Verbs belonging both to §§ 28 and 29 are נדר, נגע, נטר, נסע, נגה, נטע.

The verbs of which the ל׳הִפְעַל may fall away (חֲסְרֵי׳ל).

§ 30. (*a*) When the ל׳הִפְעַל is נ, it falls away before the נ of the afformative, which then is marked with the דָּגֵשׁ חָזָק, as הָאָזְנָה.

Rem. 1. The נ as ל׳הִפְעַל does not fall away before a suffix, as בְּחָנֵנִי.

Rem. 2. With נתן (belonging to the חֲסְרֵי פ״נ and therefore sometimes called חֲסַר הַקְּצָוֹות) the נ falls away also before ת, e. g. נָתַתִּי. The infinitive of קַל is תֵּת.

Rem. 3. נתן moreover has in the עָתִיד and צִוּוּי of קַל never the stem with חוֹלָם, rarely with פַּתַח, but almost always with צֵירֶה (cf. § 19 Rem. 2), thus תֵּן *give*, יִתֵּן *he gives*.

EXERCISES: צפן, טמן, מגן.

Verbs which belong to § 26 חתן, עשן, רגן,
" " " " § 27 בחן, טחן, מאן.

(*b*) When the ל׳הִפְעַל is ת it falls away before the ת of the afformative, which then is marked with דָּגֵשׁ חָזָק, as שְׁחַתֶּם, בָּרַתִּי.

Rem. 4. This deviation is only found in the עָבַר.

EXERCISES: שִׁפְחָה, שִׁבְחָה, צִמְחָה.

Verbs belonging to § 26 עִבְרָה, עִוְרָה, עִשְׁרָה.
" " " § 27 בִּעְרָה, כִּרְתָה, שִׁחֲתָה, שִׁרְתָה,
Verb " " § 29 נִשְׁבָּה,
" " " §§ 27 and 29 נִחֲתָה.

CHAPTER VI.

Verbs of which one or more stem-letters in the conjugation frequently are נַח נָסְתָּר (נָחִים) *verba quiescentia).*

§ 31. Verbs of which the פ֫עַל is א (נָחֵי פ״א).

In addition to the deviations, already mentioned in § 26, we have here the following.

1) With 6 verbs the half vowel of the preformative is in the קַל changed into חוֹלָם. They are אָבַד *to perish*, אָבָה *to will*, אָחַז *to take hold of*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*; e. g. יֹאבַד. After the א of the preformative the א of the stem falls away, as אֹמַר. Yet we find here also forms such as תֶּאֱחֹז.

Rem. 1. This חוֹלָם of the preformative is sometimes found also in the נִפְעַל, as נֹאחֲזוּ Num. 32,30. Now and then this חוֹלָם also occurs with other verbs, e. g. אֹהַב *I shall love* along with the form אֶהַב.

Rem. 2. The א of the stem is sometimes omitted also in other forms, as תֹּסַף *thou takest away*; יַהֵל = וַאֲהֵל *he shall pitch his tent* Jes. 13,20 (See also Rem. 3).

2) The עָתִיד has here often the stem-form with צֵירֶה, e. g. יֹאחֵז, תֹּאכַל, יַאְמֵם (Cf. Rem. 3 and § 30 Rem. 3).

Rem. 3. Instead of לֶאֱמֹר we always find לֵאמֹר; and in a similar manner we find the צֵירֶה in וָאֹחַר Gen. 32,5; אֹהַב Prov. 8,17; מֹזֵן Prov. 17,4; אֹתָיו Jes. 21,12; תֹּאתֶה Mich. 4,8; וַיֹּתֵא Deut. 33,21.

Rem. 4. In the הִפְעִיל the הַ— is sometimes changed into הָ— or הֲ—, e. g. אָזִין = אַאֲזִין *I shall listen* Job. 32,11; וַיָּאצֵל from וַיַּאֲצֵל or וַיָּאצֶל from וַיַּאֲצֶל *he separated* Num. 11,25; וַיָּרֶב from וַיַּאֲרֵב or וַיָּאֲרֶב from וַיַּאֲרִיב *he set an ambush* 1 Sam. 15,5.

Rem. 5. The verbs נָחֵי פ״א sometimes take their forms from the נָחֵי פ״י (see § 32), as וַיּוֹסֶף *and he collected* 2 Sam. 6,1; וַיּוֹתֶר *and he remained behind* 2 Sam. 20,5.

EXAMPLE OF CONJUGATION.

קַל

אָסַף עָבַר etc.

עָתִיד stem-form אֶסֹּף.

יֶאֱסֹף	תֶּאֱסֹף	אֶאֱסֹף	יַאַסְפוּ	תַּאַסְפוּ	נֶאֱסֹף
תֶּאֱסֹף	תַּאַסְפִּי		תֶּאֱסֹפְנָה	תֶּאֱסֹפְנָה	

דֶּרֶךְ הַצִּוּוּי

אֱסֹף	אִסְפוּ
אִסְפִּי	אֱסֹפְנָה

נִפְעַל עָבַר

נֶאֱסַף	נֶאֱסַפְתָּ	נֶאֱסַפְתִּי	נֶאֶסְפוּ	נֶאֱסַפְתֶּם	נֶאֱסַפְנוּ
נֶאֱסְפָה	נֶאֱסַפְתְּ		נֶאֱסַפְתֶּן		

עָתִיד

יֵאָסֵף	תֵּאָסֵף	יֵאָסְפוּ	תֵּאָסֵפְנָה	נֵאָסֵף
תֵּאָסֵף	תֵּאָסְפִי	תֵּאָסְפוּ	תֵּאָסַפְנָה	

אֵאָסֵף

דֶּרֶךְ הַצִּוּוּי

הֵאָסֵף	הֵאָסְפוּ
הֵאָסְפִי	הֵאָסַפְנָה

הִפְעִיל

עָבַר

הֵאֶבִיד	הֵאֶבַדְתָּ	הֵאֶבַדְתִּי	הֵאֶבִידוּ	הֵאֶבַדְתֶּם	הֵאֶבַדְנוּ
הֵאֶבִידָה	הֵאֶבַדְתְּ		הֵאֶבַדְתֶּן		

עָתִיד

יַאֲבִיד	תַּאֲבִיד	יַאֲבִידוּ	תַּאֲבִידוּ	נַאֲבִיד
תַּאֲבִיד	תַּאֲבִידִי	תַּאֲבַדְנָה	תַּאֲבַדְנָה	

אַאֲבִיד

דֶּרֶךְ הַצִּוּוּי

הַאֲבֵד	הַאֲבִידוּ
הַאֲבִידִי	הַאֲבַדְנָה

The הָפְעַל form we find of אחז in 2 Chr. 9.18.

EXERCISES.

אמץ in קַל, פִּעֵל and הִתְפַּעֵל

הִפְעִיל and פָּעַל, פִּעֵל, נִפְעַל " " אכל

הִתְפַּעֵל and הִפְעִיל, קַל in אדם and אבל

Verbs belonging to § 27 אחז, אהב, אהל.

" " " § 28 אסר, אזר, אמר.

Verb " " §§ 27 and 28 אחר.

Verbs " " § 30 אזן, אמן.

Verbs of which פ׳הַפעַל is ו (נָחֵי פ״ו).

§ 32. There are two different classes of these stems.

A. Verbs of which the פ׳הַפעַל really is ו, but which chiefly at the beginning of a word is changed into י.

These verbs deviate from the regular conjugation in the following points.

1) In the stem-forms with a preformative of one letter the vowel of this preformative is contracted with the ו into חוֹלָם or שׁוּרֶק; e. g. from ולד is formed נוֹלַד, הוֹלִיד, הוֹלַד; and not נָוְלַד, הַוְלִיד, הָוְלַד.

2) The remaining stem-forms change the ו into י; e. g. יָלַד, יֻלַּד, יִלַּד, יְלַד, הִתְיַלֵּד. There are however three exceptions. — *a*) The second stem-form of the קַל, in which the ו falls away, as לֵד, and in consequence the vowel of the preformative of the עָתִיד becomes long, e. g. יֵלֵד (cf. § 37, 2); — *b*) the עָתִיד of the נִפְעַל in which the ו remains, e. g. הִוָּלֵד; — *c*) the הִתְפַּעֵל in which both the ו and the י appear; e. g. הִתְוַדַּע, הִתְוַלֵּד.

3) The stem-form of the עָתִיד and צַוּוי has here the צֵירֶה, as לֵד, שֵׁב, but the gutturals have by preference פַּתַח, as דַּע.

B. The verbs of which the פ׳הַפעַל really is י deviate in the following points.

1) The שָׁוְא נָח does not occur under the פ׳הַפעַל, because it is a י; e. g. יִשַׁר not יְיַשֵּׁר (cf. § 5, 6). For the

same reason the vowel of the preformative in the הִפְעִיל is צֵירֶה, as הֵיטִיב.

2) In the קַל, the form פָּעַל as second stem-form is the more common, as יָרַשׁ (cf. § 19 Rem. 2).

Rem. 1. These two classes of the נָחֵי פ״ו are however not always so clearly distinguished as one would expect, as the one class not unfrequently takes its forms from the other class. (See appendix 2).

Rem. 2. Of יצב, יצג, יצע, יצת it is usually said that the פ׳הַפְעַל in the conjugation is missing, as הֵצִיג, וַיָּצֶת, and consequently a class of חַסְרֵי פ״ו has been admitted. Yet we find the י absent also in הָלְכָה from יָלַךְ Gen. 40,20; וְאֶסְרֵם from יסר Hos. 10,10; אֶצָק and אָצַק from יצק Jes. 44,3; אֶצָּרְךָ from יצר Jer. 1,5; וַיּוֹשִׁרֵנָה from ישר 1 Sam. 6,12, although these forms are classified under the נָחֵי פ״ו. The forms moreover of יצב in which the פ׳הַפְעַל is missing, may be explained by admitting the stem נצב which seems to appear in the noun נְצִיב. A similar collateral stem is possible also with the other verbs, the more so as we have no sufficient probability for admitting a stem with ן and ו as פ׳הַפְעַל for the verbs יצג and יצת. In this manner the forms וַיִּבָּשְׁחוּ Nah. 1,4; וַיִּגָּהּ and וַיִּדּוּ Lam. 3,33.53 could perhaps be traced back to a collateral stem of the חַסְרֵי פ״נ.

Rem. 3. Irregular forms are:

a. יֻוַּדָּע Ps. 138,6; יֻטַּב Job. 24,21; יֻלַּל Jes. 15,2.

b. וַתְּהִי־צֵב = וַתְּהִתְיַצֵּב Ex. 2,4.

c. יְחַמַּתְנִי = יֶחֱמַתְנִי Ps. 51,7.

Rem. 4. The נָחֵי פ״ו rarely borrow their forms from the נָחֵי פ״א, as תַּאֲמִינוּ = תֵּימִינוּ or תֵּימִינוּ Jes. 30,21; and vice versa. See § 31 Rem. 5.

EXAMPLE OF CONJUGATION.

קַל

A. יָלַד stem-form עָבַר

לֵד stem-form עָתִיד

יֵלֵד	תֵּלֵד	יָלְדוּ	תֵּלַדְנָה	גֹּלֶד
תֵּלֵד	תֵּלְדִי	יְלַדְתֶּם	תֵּלַדְנָה	

אֵלֶד

הֵרֶךְ הַצִּוּוּי

שֵׁב	שְׁבוּ
שְׁבִי	שַׁבְנָה or שֵׁבְנָה

נִפְעַל

נוֹלַד stem-form עָבַר

הִוָּלֵד stem-form עָתִיד

יִוָּלֵד	תִּוָּלֵד	יִוָּלְדוּ	תִּוָּלַדְנָה	נִוָּלֵד
תִּוָּלֵד	תִּוָּלְדִי	תִּוָּלַדְתֶּם	תִּוָּלַדְנָה	

אִוָּלֵד

יֵלַד and יֵלֵד stem-forms פִּעֵל

יְלַד stem-form פָּעַל

הִפְעִיל

Stem-form הוֹלִיד or הוֹלַד

עָבַר

הוֹלִיד	הוֹלַדְתָּ	הוֹלַדְתִּי	הוֹלִידוּ	הוֹלַדְנוּ
הוֹלִידָה	הוֹלַדְתְּ		הוֹלַדְתֶּן	

הוֹלַדְתֶּם

עָתִיד

יוֹלִיד	תּוֹלִיד	אוֹלִיד	יוֹלִידוּ	תּוֹלִידוּ	נוֹלִיד
תּוֹלִיד	תּוֹלִידִי		תּוֹלַדְנָה	תּוֹלַדְנָה	

דֶּרֶךְ הַצִּוּוּי

הוֹלֵד	הוֹלִידוּ
הוֹלִידִי	הוֹלַדְנָה

הוֹלַד stem-form הָפְעַל

יוֹלַד עָתִיד הוֹלַד עָבַר

הִתְוַלֵּד stem-form הִתְפַּעֵל

B. קַל stem-forms נָקַב and יָנַק

יָרַשׁ דֶּרֶךְ הַצִּוּוּי יִינַק עָתִיד נָקַב עָבַר

נִפְעַל In the עָבַר no stem-form occurs with ִ but always with וּ, e. g. נוֹצַץ. In the עָתִיד the only stem-form with י is יִרְהֶ from ירה, otherwise always with וּ, as תִּוָּרֵא.

הֵיטֵב or הֵיטִיב stem-form הִפְעִיל

יֵיטִיב עָתִיד הֵיטִיב עָבַר

דֶּרֶךְ הַצִּוּוּי

הֵיטֵב	הֵיטִיבוּ
הֵיטִיבִי	הֵיטַבְנָה

הָפְעַל like the stem-forms of A.

The verbs of which לַ֫הפעַל is א (נָחֵי ל״א)

§ 33. The deviations from the conjugation of the regular verb.

1) When the א is the last letter of the word the פַּתַח or חוֹלָם of the עַ֫הפעַל is in the verbal forms changed into קָמֵץ, as נָקְרָא, נִקְרָא, יִקְרָא.

2) In the עָבַר of קַל the vowel of the עַ֫הפעַל is the same as that of the stem-form, as קָרָאתָ from קָרָא, יָרֵאתִי from יָרֵא.

3) In the other forms when the א is not in the last syllable of the word the עַ֫הפעַל has צֵירֶה, as נִקְרֵאתָ; except with the affromative נָה— (cf. § 18, 5); e. g. מְצֵאנָה.

Rem. The נָחֵי ל״א not unfrequently take their forms from the נָחֵי ל״ה e. g. דְּבָא = דָּבָא Ps. 143,3; חַטָּא = חָטָא Eccl. 8,12; רִפֵּאתִי = רָפְאתִי 2 Kings 2,21; וְהִתְנַבֵּאתָ = וְהִתְנַבֵּיתָ 1 Sam. 10,6; מְלֵאת = מָלְאת inf. of קַל from מָלֵא; בוֹטֵה = בּוֹטֵא Prov. 12,18.

EXAMPLE OF CONJUGATION.

קַל

עָבַר stem-form מָצָא.

מָצָא	מָצָאתָ	מָצָאתִי	מָצְאוּ	מְצָאתֶם מְצָאתֶן	מָצָאנוּ
מָצְאָה	מָצְאָת				

עָתִיד stem-form מְצָא.

יִמְצָא	תִּמְצָא	אֶמְצָא	יִמְצְאוּ	תִּמְצְאוּ	נִמְצָא
תִּמְצָא	תִּמְצְאִי		תִּמְצֶאנָה	תִּמְצָאנָה	

דֶּרֶךְ הַצִּוּוּי

מְצָא	מִצְאוּ
מִצְאִי	מְצֶאנָה

מְצֹא, מָצֹא דֶּרֶךְ הַמָּקוֹר

מָצוֹא בֵּינוֹנִי פָּעוּל מוּצָא בֵּינוֹנִי פּוֹעֵל

נִפְעַל

נִמְצָא stem-form עָבַר.

נִמְצָא	נִמְצֵאתָ	נִמְצֵאתִי | נִמְצְאוּ	נִמְצֵאתֶם	נִמְצֵאנוּ
נִמְצְאָה	נִמְצֵאת		נִמְצֵאתֶן	

הִמָּצֵא stem-form עָתִיד.

יִמָּצֵא	תִּמָּצֵא	יִמָּצְאוּ | אֶמָּצֵא	תִּמָּצְאוּ	נִמָּצֵא
תִּמָּצֵא	תִּמָּצְאִי	תִּמָּצֶאנָה		

דֶּרֶךְ הַצִּוּוּי

הִמָּצֵא	הִמָּצְאוּ
הִמָּצְאִי	הִמָּצֶאנָה

פִּעֵל

מִלֵּא stem-form עָבַר.

מִלֵּא	מִלֵּאתָ	מִלֵּאתִי | מִלְּאוּ	מִלֵּאתֶם	מִלֵּאנוּ
מִלְּאָה	מִלֵּאת		מִלֵּאתֶן	

מַלֵּא stem-form עָתִיד

יְמַלֵּא	תְּמַלֵּא	יְמַלְּאוּ | אֲמַלֵּא	תְּמַלְּאוּ	נְמַלֵּא
תְּמַלֵּא	תְּמַלְּאִי	תְּמַלֶּאנָה		

דֶּרֶךְ הַצִּוּוּי

מַלֵּא	מַלְּאוּ
מַלְּאִי	מַלֶּאנָה

מַלֵּא, מַלֹּא דֶּרֶךְ הַמָּקוֹר

פְּעַל

Stem-form מְלָא.

עָבַר

מְלָא	מְלֵאָה	מְלֵאתָ / מְלֵאת	מְלֵאתִי	מְלְאוּ	מְלֵאתֶם / מְלֵאתֶן	מְלֵאנוּ

עָתִיד

יִמְלָא	תִּמְלָא / תִּמְלְאִי	תִּמְלָא	אֶמְלָא	יִמְלְאוּ / תִּמְלֶאנָה	תִּמְלְאוּ / תִּמְלֶאנָה	נִמְלָא

הִפְעִיל

הִמְצִיא stem-form עָבַר.

הִמְצִיא	הִמְצִיאָה	הִמְצֵאתָ / הִמְצֵאת	הִמְצֵאתִי	הִמְצִיאוּ	הִמְצֵאתֶם / הִמְצֵאתֶן	הִמְצֵאנוּ

הַמְצֵא stem-form עָתִיד.

יַמְצִיא	תַּמְצִיא / תַּמְצִיאִי	תַּמְצִיא	אַמְצִיא	יַמְצִיאוּ / תַּמְצֶאנָה	תַּמְצִיאוּ / תַּמְצֶאנָה	נַמְצִיא

הֶרֶךְ הַצִּוּוּי

		הַמְצֵא / הַמְצִיאִי		הַמְצִיאוּ / הַמְצֶאנָה		

הָפְעַל

Stem-form הָמְצָא.

עָבַר

הָמְצָא	הָמְצְאָה	הָמְצֵאתָ / הָמְצֵאת	הָמְצֵאתִי	הָמְצְאוּ	הָמְצֵאתֶם / הָמְצֵאתֶן	הָמְצֵאנוּ

עָתִיד

יָמְצָא	תָּמְצָא	אֶמְצָא	יָמְצְאוּ	תָּמְצְאוּ	נָמְצָא
תִּמְצָא	תִּמְצְאִי		תִּמְצֶאנָה	תִּמְצֶאנָה	

הִתְפַּעֵל

Stem-form הִתְמַלֵּא.

עָבַר

הִתְמַלֵּא	הִתְמַלֵּאתָ	הִתְמַלֵּאתִי	הִתְמַלְּאוּ	הִתְמַלֵּאתֶם	הִתְמַלֵּאנוּ
הִתְמַלְּאָה	הִתְמַלֵּאת		הִתְמַלֵּאתֶן		

עָתִיד

יִתְמַלֵּא	תִּתְמַלֵּא	אֶתְמַלֵּא	יִתְמַלְּאוּ	תִּתְמַלֵּאוּ	נִתְמַלֵּא
תִּתְמַלֵּא	תִּתְמַלְּאִי		תִּתְמַלֶּאנָה	תִּתְמַלֶּאנָה	

דֶּרֶךְ הַצִּוּוּי

הִתְמַלֵּא	הִתְמַלְּאוּ
הִתְמַלְּאִי	הִתְמַלֶּאנָה

EXERCISES.

(הַדְּבֵא) הִתְפַּעֵל and פְּעַל, פִּעֵל, נִפְעַל, קַל in דכא

(הַטְמֵא) " " " " " " " טמא

Verbs belonging also to § 26 חבא, חטא, רפא

" " " § 27 בּרא, קרא

" " " " § 29 נבא, נשא, נשׂא

יצא belongs also to § 32

ירא " " to §§ 27 and 32.

The verbs נָחֵי ל״ה.

§ 34. Verbs which really have ה as לַהפעל have been already spoken of in § 28 *c*. Here verbs are meant which in appearance only are נָחֵי ל״ה but which in reality have ו or י as לַהפעל.

The deviations in the conjugation of these verbs are the following.

1) When the ו or י occur at the end of a word they are changed into ה, e. g. עָנָה, צִוָּה, יַעֲשֶׂה. In the בֵּינוֹנִי פָּעוּל of the קַל however, and often also in the fem. form of בֵּינוֹנִי פּוֹעֵל of the קַל the י remains, e. g. עָשׂוּי, פּוֹרָיָה, אוֹתִיּוֹת.

2) Before חִירִק נָדוֹל and שׁוּרֶק at the end of a word the ו and י are omitted, e. g. עֲשֹׂה, הְכַסֵּי, עֲשֹׂו, צֵו.

3) In the middle of a word the ו is changed into a י, as עָנִיתִי.

4) The עַהַפעל has in the עָבַר before the י in the *transitive* conjugations the חִירִק and in the *intransitive* conjugations the צֵירֶה, as צִוִּיתִי *I have commanded* צֻוֵּיתִי *I was commanded.*

Rem. 1. The צֵירֶה however occurs now and then also in the *transitive* forms as הֶעֱלֵיתָ along with הֶעֱלִיתָ; and sometimes, but rarely, *vice versa*, נִגְלֵינוּ = נִגְלִינוּ *we revealed ourselves.*

5) Before the ה the עַהַפעל has in the עָבַר the קָמַץ, in the עָתִיד and the בֵּינוֹנִי (except the בֵּינוֹנִי פָּעוּל of the קַל see n° 1) the סֶגוֹל, in the הֶוֶךְ הַצִּוּוּי the צֵירֶה, in the הֶוֶךְ הַמָּקוֹר often the חוֹלָם, as בָּנָה, צִוָּה, הֶעֱלָה, צִוָּה, יִבְנֶה, יְצַוֶּה, יְבַנֶּה, יְצַוֶּה, בְּנֵה, צַוֵּה, הַעֲלֵה, בְּנוֹת, עֲשׂוֹת.

Rem. 2. The more usual form of the infinitive is the collateral form ending in —וֹת, as בְּנוֹת, צִוּוֹת.

7) In the 3d pers. fem. sing. of the עָבַר the לְהַפְעִיל is changed into ת after which the ה may be omitted, as עָשְׂתָה and עָשָׂת.

8) The עְהַפְעִיל has before נָה always the סֶגוֹל, as גָּלְיָה, תְּצַוֶּינָה (cf. § 33, 2, and § 18, 5).

9) The forms of the עָתִיד are usually shortened, when the ו *conversive* is prefixed to them (§ 85 B 1*e*); e. g. וַיַּעַשׂ, וַיִּבֶן, וַתְּצַו, or when they express a wish or command, as יַעַשׂ *may he do it* (cf. § 45, 4. 6). Also in the הֶרֶךְ חֲצוּי the לְהַפְעִיל not unfrequently falls away, as צַו, הֶרֶף.

Rem. 3. The stem-letters ן and י more than once reveal themselves. The י regularly in the instances of n° 1 and sometimes also in the verbal forms, as חָסָיוּ, יְרִבְיוּן, and in the nomina derived from them, as הַגָּיוֹן. The ן in certain verbal forms, as שָׁלַוְתִּי *I am quiet* Job 3, 25, in the form *mediae e* as participle, שָׁלֵו Job 16, 12, and in nouns derived from such stem-forms, as שַׁלְוָה.

Rem. 4. The נָחֵי לה sometimes borrow their forms from the נָחֵי לא, e. g. וַיַּפְרִיא from פרה *to blossom* Hos. 3, 15; וְרָצְאתִי from רצה *to delight in* Ez. 43, 27. (cf. *vice versa* § 33 Rem.).

EXAMPLE OF CONJUGATION.

קַל

עָבַר stem-form גָּלָה.

גָּלָה	גָּלִיתָ	גָּלִיתִי	גָּלוּ	גָּלִינוּ
גָּלְתָה	גָּלִית		גָּלִיתֶן	
			גָּלִיתֶם	

עָתִיד stem-form גְּלֶה or גְּלֵה.

יִגְלֶה	תִּגְלֶה		יִגְלוּ	תִּגְלֶינָה	נִגְלֶה
תִּגְלֶה	תִּגְלִי	אֶגְלֶה	תִּגְלוּ	תִּגְלֶינָה	

הֶרֶךְ הַצִּוּוּי

גְּלֵה	גְּלוּ
גְּלִי	גְּלֶינָה

גְּלוֹ, גְּלֵה, גָּלָה, גְּלוֹת הֶרֶךְ הַמָּקוֹר

בֵּינוֹנִי פּוֹעֵל

גּוֹלֶה	גּוֹלִים
גּוֹלָה	גּוֹלוֹת

בֵּינוֹנִי פָּעוּל

גָּלוּי	גְּלוּיִם
גְּלוּיָה	גְּלוּיוֹת

נִפְעַל

עָבַר stem-form נִגְלָה.

נִגְלָה	נִגְלֵיתָ		נִגְלֵיתִי	נִגְלֵיתֶם	נִגְלֵינוּ
נִגְלְתָה	נִגְלֵית	נִגְלֵיתִי	נִגְלוּ	נִגְלֵיתֶן	

עָתִיד stem-form יִגָּלֶה or תִּגָּלֶה.

יִגָּלֶה	תִּגָּלֶה		יִגָּלוּ	תִּגָּלוּ	נִגָּלֶה
תִּגָּלֶה	תִּגָּלִי	אֶגָּלֶה	תִּגָּלֶינָה	תִּגָּלֶינָה	

הֶרֶךְ הַצִּוּוּי

הִגָּלֵה	הִגָּלוּ
הִגָּלִי	הִגָּלֶינָה

הִגָּלֵה, הִגָּלָה, הִגָּלוֹת הֶרֶךְ הַמָּקוֹר

בֵּינוֹנִי

נִגְלֶה	נִגְלִים
נִגְלָה	נִגְלוֹת

פִּעֵל

עָבַר stem-form גִּלָּה.

גִּלָּה	גִּלִּיתָ	גִּלִּיתִי	גִּלּוּ	גִּלִּיתֶם	גִּלִּינוּ
גִּלְּתָה	גִּלִּית			גִּלִּיתֶן	

עָתִיד stem-form גַּלֶּה or גְּלֶה.

יְגַלֶּה	תְּגַלֶּה	אֲגַלֶּה	יְגַלּוּ	תְּגַלּוּ	נְגַלֶּה
תְּגַלֶּה	תְּגַלִּי		תְּגַלֶּינָה	תְּגַלֶּינָה	

דֶּרֶךְ הַצִּוּוּי

גַּלֵּה	גַּלּוּ
גַּלִּי	גַּלֶּינָה

גַּלֵּה, גַּלָּה, גַּלּוֹת דֶּרֶךְ הַמָּקוֹר

בֵּינוֹנִי

מְגַלֶּה	מְגַלִּים
מְגַלָּה	מְגַלּוֹת

פָּעַל

עָבַר stem-form גָּלָה.

גָּלָה	גָּלִיתָ	גָּלִיתִי	גָּלוּ	גָּלִיתֶם	גָּלִינוּ
גָּלְתָה	גָּלִית			גָּלִיתֶן	

עָתִיד stem-form גָּלָה.

יִגְלֶה	תִּגְלֶה	אֶגְלֶה	יִגְלוּ	תִּגְלוּ	נִגְלֶה
תִּגְלֶה	תִּגְלִי		תִּגְלֶינָה	תִּגְלֶינָה	

גָּלֹה, גְּלוֹת דֶּרֶךְ הַמָּקוֹר

בֵּינוֹנִי

מְגֻלֶּה	מְגֻלִּים
מְגֻלָּה	מְגֻלּוֹת

הִפְעִיל

הִגְלָה stem-form עָבַר.

הִגְלָה	הִגְלִיתָ	הִגְלִיתִי | הִגְלוּ	הִגְלִיתֶם	הִגְלִינוּ
הִגְלְתָה	הִגְלִית	הִגְלִיתֶן		

הַגְלֵה and הַגְלָה stem-form עָתִיד.

יַגְלֶה	תַּגְלֶה	יַגְלוּ	תַּגְלוּ	נַגְלֶה
תַּגְלֶה	תַּגְלִי	אַגְלֶה | תַּגְלֶינָה	תַּגְלֶינָה	

דֶּרֶךְ הַצִּוּוּי

הַגְלֵה	הַגְלוּ
הַגְלִי	הַגְלֶינָה

הַגְלֵה, הַגְלֹה, הַגְלוֹת דֶּרֶךְ הַמָּקוֹר

בֵּינוֹנִי

מַגְלֶה	מַגְלִים
מַגְלָה	מַגְלוֹת

הָפְעַל

הָגְלָה stem-form עָבַר.

הָגְלָה	הָגְלִיתָ	הָגְלִיתִי | הָגְלוּ	הָגְלִיתֶם	הָגְלִינוּ
הָגְלְתָה	הָגְלִית	הָגְלִיתֶן		

הָגְלֶה stem-form עָתִיד.

יָגְלֶה	תָּגְלֶה	יָגְלוּ	תָּגְלוּ	נָגְלֶה
תָּגְלֶה	תָּגְלִי	אָגְלֶה | תָּגְלֶינָה	תָּגְלֶינָה	

בֵּינוֹנִי

מָגֻלָּה	מָגֻלִּים
מָגֻלָּה	מָגֻלוֹת

הִתְפַּעֵל

הִתְגַּלָּה stem-form עָבַר.

הִתְגַּלָּה	הִתְגַּלִּיתָ	הִתְגַּלִּיתִי / הִתְגַּלּוּ	הִתְגַּלִּיתֶם	הִתְגַּלִּינוּ
הִתְגַּלְּתָה	הִתְגַּלִּית		הִתְגַּלִּיתֶן	

הִתְגַּלָּה and הִתְגַּלְּה stem-form עָתִיד.

יִתְגַּלֶּה	תִּתְגַּלֶּה	אֶתְגַּלֶּה / יִתְגַּלּוּ	תִּתְגַּלּוּ	נִתְגַּלֶּה
תִּתְגַּלֶּה	תִּתְגַּלִּי		תִּתְגַּלֶּינָה	

דֶּרֶךְ הַצִּוּוּי

הִתְגַּלֵּה	הִתְגַּלּוּ
הִתְגַּלִּי	הִתְגַּלֶּינָה

הִתְגַּלֵּה, הִתְגַּלָּה, הִתְגַּלּוֹת דֶּרֶךְ הַמָּקוֹר

בֵּינוֹנִי

מִתְגַּלֶּה	מִתְגַּלִּים
מִתְגַּלֶּה	מִתְגַּלּוֹת

VERBS FOR EXERCISE.

בנה in קַל and כלה, נִפְעַל in קַל, פִּעֵל and פָּעַל
כסה " " נִפְעַל, פִּעֵל, פָּעַל and הִתְפַּעֵל
לוה " " " and הִפְעִיל
פנה " " פִּעֵל, הִפְעִיל and הָפְעַל.

Verbs belonging to § 26 הגה, היה, חיה, חלה, חצה, עוה.
" " " § 27 דחה, זרה.

Verbs belonging to §§ 26, 27 ראה, חרה.
" " " § 29 נשׂה, נכה.
" " " § 31 אפה, אוה, אבה.
" " " § 32 ירה, יפה, ידה.

CHAPTER VII.

The biliteral Stems.

§ 35. The biliteral stems have a twofold kind of conjugation.

1) When the second stem-letter is doubled.

2) When the stem is restricted to the two stem-letters.

§ 36. The biliteral stems strengthened by duplication of the second stem-letter.

1) The conjugation of these verbs is similar to that of the triliteral stems, e. g. נָוַוּ, לִסְבֹּב, סִבֵּב, וְשִׁנַּנְתָּ, מְחַצְּצִים, וַאֲחַנֵּן, הֲרִנֹּנוּ, חֲצֵצוּ, מְחֻקָּק.

2) Instead of the פָּעֵל, פָּעַל and הִתְפַּעֵל of these verbs, the פּוֹעֵל, פּוֹעַל, and הִתְפּוֹעֵל are often used; e. g. קוֹמֵם, וְדוֹמַמְתִּי, הִתְלוֹצֵץ.

The forms of these בִּנְיָנִים are similar to those in place of which they are used.

Rem. When both forms are found, they usually have a different meaning, as מוֹלֵל *to cut*, מִלֵּל *to speak*, הִתְהוֹלֵל *to rage*, הִתְהַלֵּל *to exalt oneself*.

Example of conjugation.

פּוֹעֵל stem-form רוֹמֵם.

עָבַר

רוֹמֵם	רוֹמַמְתָּ	רוֹמַמְתִּי	רוֹמְמוּ	רוֹמַמְתֶּם	רוֹמַמְנוּ
רוֹמְמָה	רוֹמַמְתְּ			רוֹמַמְתֶּן	

עָתִיד

יְרוֹמֵם	תְּרוֹמֵם	אֲרוֹמֵם	יְרוֹמְמוּ	תְּרוֹמְמוּ	נְרוֹמֵם
תְּרוֹמֵם	תְּרוֹמְמִי		תְּרוֹמַמְנָה	תְּרוֹמַמְנָה	

דֶּרֶךְ הַצִּוּוּי

רוֹמֵם	רוֹמְמוּ
רוֹמְמִי	רוֹמַמְנָה

רוֹמֵם דֶּרֶךְ הַמָּקוֹר

בֵּינוֹנִי

מְרוֹמֵם	מְרוֹמְמִים
מְרוֹמְמָה or מְרוֹמֶמֶת	מְרוֹמְמוֹת

פּוֹעַל stem-form רוֹמַם. Similar to פּוֹעֵל except that the last syllable is מַם or מָם instead of מֵם.

הִתְפּוֹעֵל stem-form הִתְרוֹמֵם, like פּוֹעֵל with the preformative הִתְ, יִתְ, תִּתְ, אֶתְ, נִתְ, and מִתְ.

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§ 37. The conjugation of the biliteral stems restricted to the two stem-letters.

1) This conjugation only occurs in the 4 בִּנְיָנִים, קַל, נִפְעַל, הִפְעִיל and הָפְעַל. Its forms are very similar to those

of the פ"ל, of which the two last stem-letters alone occur.

2) The preformative here has a vowel (cf. on the contrary § 18, 1). The vowel becomes a half-vowel when the accent is shifted back, e. g. תְּמוֹתֶנָּה = תָּמוֹתְנָה from the stem מות; נְגוֹדֶנּוּ from נגד. (cf. § 18, 2).

3) The stem-vowel, because here it is the *only* vowel of the stem, usually is retained even in the 3d pers. fem. and plur. (cf. on the contrary § 18, 3) e. g. רַבּוּ from רַב *to be much* or *many*; חָגוּ from חג *to turn round*; הֵחֵלָּה from הֵחֵל *to begin*. The חוֹלָם however as stem-vowel sometimes becomes a half-vowel (cf. nº 1) e. g. יְקֹדוּ (sing. יָקֹד) *to bow*; יְתֹמּוּ (sing. יָתֹם) *to be completed*.

Rem. 1. The same thing now and then occurs with forms which are not like the corresponding forms of the פ"ל, as וְנָבְלָה = וְנָבֹלָה *and we will confound*; תְּצָרִי = תֵּצֵרִי *thou wilt be oppressed*.

4) The 1st and 2d pers. have a prolonged collateral form with חוֹלָם after the second stem-letter, as בִּינוֹתָ = בַּנְתָּ *thou understandest*; חֲנִיפוֹתִי = חֲנֵפְתִּי *I wave*.

5) Before the termination נָה— the preceding open syllable has the סֶגוֹל, as תְּמוֹתֶנָּה (cf. § 18, 5).

6) Frequently a דָּגֵשׁ is found even after a long vowel, as חָגוּ, הֵחֵלָּה.

Rem. 2. The interchange of affiliated vowels is here very common (cf. § 4 Rem. 6).

בִּנְיַן קַל.

§ 38. (*a*) The verbal forms.

1) The stem-forms of the עָבַר are like those of the triliteral stems when their first stem-letter is omitted (See § 19 with Rem. 1); e. g. בּוֹשׁ, מֵת, תַּם.

In addition to these there are stem-forms with קָמַץ and חִירִק, as קָם *to rise up*, דִּיג *to fish*.

2) The conjugation is according to § 37, 3, except that the צֵירֶה shows itself only in the 3d pers., and in the other forms is changed into פַּתַח (cf. § 19 Rem. 1); e. g. מֵת, מָתָה, מֵתוּ.

Rem. 1. The stem-forms with חִירִק are very rare. They only occur in וְדִיגוּם *and they shall fish* Jer. 16, 16; וּפְשִׁטֶם *and ye shall spread yourselves* Mal. 3, 20; רִיבוֹתִי *thou strivest* Job. 33, 13; בִּינוֹתִי *I understood* Dan. 9, 2.

Rem. 2. The קָמַץ is sometimes lengthened by a subsequent א; e. g. קָם = קָאם Hos. 10, 14; שָׁט = שָׁאט Ez. 28, 24.

3) The stem-form of the עָתִיד and צָוּוי has חוֹלָם or פַּתַח (See § 19 with Rem. 2). But we find also many stem-forms with חִירִק and שׁוּרֶק; e. g. סַב *to turn*, קַל *to be light*, קוּם, רִיב.

The stem-form with פַּתַח is naturally the more common with the guttural verbs; e. g. חַם *to be hot*; מַר *to be bitter*, רַע *to be bad*.

4) The vowel of the preformative is קָמַץ, צֵירֶה or חִירִק; viz. קָמַץ with all the stem-forms, חִירִק when the stem-

form has חוֹלָם, and צֵירֶה when it has פַּתַח; e. g. לָן, יָסַב *to pass the night*, רִיב, קוּם, סַב = סֹב, קַל:

Rem. 3. We very seldom find קָמַץ before a stem with פַּתַח. Before the same stem we also occasionally find a preformative with חִירִק, as וַיַּגַּשׁ *he draws back*, which before a guttural is sometimes changed into פַּתַח, e. g. יַחַד *he sharpens*, תָּחַשׁ *thou makest haste*. The צֵירֶה is found before בּוֹשׁ, therefore יֵבוֹשׁ.

Rem. 4. The long vowel of the 2d stem-form is shortened when the וַהַמְתַּפֵּךְ (§ 85 B 1 *c* en *d*) is prefixed to it; e. g. וַיָּסָב from יָסַב; וַיָּקָם from קָם, וַיָּרֶב from רָב, וַיָּרֶם from רָם. וַיָּצֵץ Num. 17, 23 however makes an exception. When one of the two stem-letters is a guttural the vowel generally is פַּתַח; e. g. וַיָּסַר from סוּר, וַיָּנַע from נוּעַ. Yet we find וַיִּחַם, וַתָּחַם, וַיִּצַּח, וַתָּעַז from חָם, תָּחוֹם, יָעוּף, תָּעֹז. In וַיָּבוֹא the long vowel remains, which in consequence retains the accent.

Rem. 5. The חוֹלָם and שׁוּרֶק here are frequently interchanged, as שׁוֹב = שׁוּב.

(*b*) The nominal forms.

1) The infinitive has the stem-form of the עָתִיד (cf. § 16 B*a*), as שׂוֹם = שׂוּם = שִׂים, רַד.

2) The קַל of these stems has only one participle and this has the stem-form of the עָבַר, as מֵר *measuring*, רָשׁ *being poor*, לֵץ *scoffing*, בּוּס *treading*. In addition to this the participle has in a few instances the stem-form שׁוּרֶק, as סוֹר *departing*, occasionally with a passive meaning like the בֵּינוֹנִי פָּעוּל of the triliteral stems, e. g. סוּג *being hedged in*, חוּשׁ *being armed*.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form סַב.

סַב	סַבּוֹתָ	סַבּוֹתִי / סַבּוּ	סַבּוֹתֶם	סַבּוּנוּ
סַבָּה	סַבּוֹת		סַבּוֹתֶן	

Stem-form מֵת.

מֵת	מַתָּ	מַתִּי / מֵתוּ	מַתֶּם	מַתְנוּ
מֵתָה	מַתְּ		מַתֶּן	

Stem-form בֹּשׁ.

בֹּשׁ	בֹּשְׁתָּ	בֹּשְׁתִּי / בֹּשׁוּ	בֹּשְׁתֶּם	בֹּשְׁנוּ
בֹּשָׁה	בֹּשְׁתְּ		בֹּשְׁתֶּן	

Stem-form קָם.

קָם	קַמְתָּ	קַמְתִּי / קָמוּ	קַמְתֶּם	קַמְנוּ
קָמָה	קַמְתְּ		קַמְתֶּן	

עָתִיד

Stem-form חוֹלָם.

יָסֹב	תָּסֹב	אָסֹב / יָסֻבּוּ	תָּסֻבּוּ	נָסֹב
תָּסֹב	תָּסֹבִּי	תָּסֻבֶּנָה or תְּסֻבֶּינָה	תָּסֻבּוּ or תְּסֻבֶּינָה	

Stem-form פַּתַח.

יֶחַת	תֶּחַת	אֶחַת / יֶחָתוּ	תֶּחָתוּ	גֶּחַת
תֶּחַת	תֶּחָתִי	תֶּחָתְנָה or תְּחָתֶינָה	תֶּחָתְנָה or תְּחָתֶינָה	

Stem-form חִירִק.

יָשִׁים	תָּשִׁים	אָשִׁים / יָשִׁימוּ	תָּשִׁימוּ	נָשִׁים
תָּשִׁים	תָּשִׁימִי	תְּשִׁימֶינָה	תְּשִׁימֶינָה	

Stem-form שׁוּרֶק.

יָקוֹם	הָקוֹם	יָקוּמוּ	הָקוּמוּ	נָקוֹם
הָקוֹם	הָקוֹמִי	אָקוֹם	תְּקוּמֶינָה or תָּקֹמְנָה	תָּקֹמְנָה or תְּקוּמֶינָה

הֶרֶךְ הַצַּוּוי

stem-form	שִׂים	stem-form	קוֹם	stem-form	סֹב
	שִׂימוּ		קוּמוּ	סֹבוּ	סֹבּוּ
does not occur	שִׂימִי		קוּמִי	סֹבִּי	סֹבְּנָה

The הֶרֶךְ הַצַּוּוי with the stem-form פַּתַח is not found.

הֶרֶךְ הַמָּקוֹר סב, קום, שׂים, רד

בֵּינוֹנִי

סַב	סַבִּים	קָם	קָמִים	מֵת	מֵתִים
סַבָּה	סַבּוֹת	קָמָה	קָמוֹת	מֵתָה	מֵתוֹת
בּוֹשׁ	בּוֹשִׁים	סוֹר	סוּרִים	רֵיב	רִיבִים
בּוֹשָׁה	בּוֹשׁוֹת	סוֹרָה	סוּרוֹת	רִיבָה	רִיבוֹת

בִּנְיָן נִפְעַל

§ 39. (*a*) The verbal forms.

1) The stem-form of the עָבַר is like that of a triliteral verb in the קָל after נָ has been prefixed to the stem (cf. § 19 with Rem. 1). The conjugation is according to § 37, 3 and 6; e. g. נָמַק *to perish*, גָּלַל *to be rolled*, נָמַס *to melt*; נָגְלָה, נָמַקָה, נָמַסָּה.

Rem. 1. The preformative sometimes has חִירֶק, as נֶחַל *to be defiled*, which before a guttural is changed into צֵירֶה, e. g. נֵאָר *to be cursed*, נֶהֱם *to be disturbed*; rarely חוֹלָם, as נוֹעָז *to become powerful*.

Rem. 2. The stem-form with צֵירֶה is the least common.

2) The stem-form of עָתִיד and צָוֵוי is formed by prefixing the preformative הִנְ with the omission of the נ (cf. § 20). The stem has חוֹלָם or פַּתַח like the triliteral verbs in the קַל, rarely צֵירֶה, as הִמַּק, הִגּוֹל, הִמֵּם.

The חִירִק of the preformative becomes צֵירֶה before a guttural; as הֵאוֹר *to be made light*, הֵרֹם *to be raised, to be taken away*.

(*b*) The nominal forms.

1) The infinitive has the stem-form of the עָתִיד (cf. § 16 B*a*), as הִבּוֹק *to be emptied*, הֵבֵל and הֵחֵל, הִמֵּם.

2) The participle has the stem-form of the עָבַר (cf. § 16 B*b* 2), e. g. נָכוֹן *being established*; נָקֵל and נָקָל *light*.

The vowel of the preformative becomes a half-vowel, as is the case with the other nomina, when the first stem-letter loses its accent, (cf. § 59 A*c* 1 and § 88 II 3); e. g. נִבְכִּים, נִשְׁמוֹת, נִמְנִים.

Rem. 3. The use of the נִפְעַל is on the whole very limited, for many biliteral stems are intransitive in the קַל. When the נִפְעַל occurs it is either the passive of הִפְעִיל, as נָמַר *to be changed* from הֵמִיר, or it differs in meaning but little from the קַל, as נָקַל from קַל *to be light*, נָפוֹץ *to be dispersed* from פָּץ. (cf. הִשָּׁאֵה and שָׁאוֹ Jes. 6,11).

If the קַל is transitive the נִפְעַל naturally is passive, as נָבַק *to be emptied* from בָּק.

EXAMPLE OF CONJUGATION.

עָבַר

Stem-form נָסַב.

נָסַב	נָסַבְתָּ	נָסַבְתִּי	נָסַבּוּ	נְסַבּוֹתֶם	נְסַבּוּנוּ
נָסַבָּה	נָסַבְתְּ			נְסַבּוֹתֶן	

Stem-form נָמַג.

נָמַג	נָמַגְתָּ	נָמַגְתִּי	נָמַגוּ	נְמַגְתֶּם	נָמַגְנוּ
נָמְגָה	נָמַגְתְּ			נְמַגְתֶּן	

עָתִיד

Stem-form הִסַּב.

יִסַּב	תִּסַּב	אֶסַּב	יִסַּבּוּ	תִּסַּבּוּ	נִסַּב
תִּסַּב	תִּסַּבִּי		תִּסַּבְנָה	תִּסַּבְנָה	

Stem-form הִמַּג.

יִמַּג	תִּמַּג	אֶמַּג	יִמַּגוּ	תִּמַּגוּ	נִמַּג
תִּמַּג	תִּמַּגִי		תִּמַּגְנָה	תִּמַּגְנָה	

דֶּרֶךְ הַצִּוּוּי

הִמַּג	הִמַּגוּ
הִמַּגִי	הִמַּגְנָה

הִמֵּס הִמַּג דֶּרֶךְ הַפָּקוֹר

בִּינוֹנִי

נָסַב	נְסַבִּים	נָמַג	נְמַגִּים
נְסַבָּה	נְסַבּוֹת	נְמַגָּה	נְמַגּוֹת

בִּנְיַן הִפְעִיל

§ 40. (*a*) The verbal forms.

1) The stem-form of the עָבַר is formed by prefixing

הֵ to the stem. The stem has חִירֵק (cf. § 23) צֵירֶה and chiefly with gutturals פַּתַח; הֵפִיר, הֵפֵר, הָפֵר *to break.*

The conjugation is like that of the triliteral stems (cf. § 23). In the forms however which are lengthened, the first stem-letter always has חִירֵק or צֵירֶה, as הֲנִיפוֹתָ from הֵנִיף *to wave*; הֲקַלּוֹתָ from הֵקַל *to make light*; הֲרִימוֹתָ and הֲרֵימוֹתָ *to raise.*

2) When the accent is shifted (cf. § 37, 2) the half-vowel of the preformative frequently becomes before a, guttural, פַּתַח, as הַחִלּוֹתָ *thou hast begun*; הַעִידוֹתִי *I testified.*

Rem. 1. The preformative of בֹּשׁ frequently has חוֹלָם, as הוֹבִישׁ, הוֹבַשְׁתָּ, but the prolonged forms are like those of the other stems, as הֲבִישׁוֹתָ *thou makest ashamed.*

3) The stem-form of the עָתִיד and צָווּי has חִירֵק or צֵירֶה (cf. § 23), and with the gutturals sometimes פַּתַח; whilst the preformative is הָ; e. g. הָפִיר, הָפֵר, הָצַר.

The preformative also sometimes has פַּתַח, as הַסִּית and הָסִית *to incite* (cf. § 37, 1) occasionally with difference of meaning; e. g. הָחֵל *to begin*, הַחֵל *to profane.*

Rem. 2. Certain stems have in עָבַר a collateral form resembling that of the חֲסַרֵי פ', and generally with difference of meaning, as הֵנִיחַ *to give rest*, הִנִּיחַ *to let loose*; with other stems this form is the only stem-form found, as הִגִּיר *to make to flow.* These verbs are conjugated like the חֲסַרֵי פ' in the הִפְעִיל; and sometimes lose their stem-vowel (cf. § 18 Rem. 1), as וַיִּכְּתוּ *and they crushed.*

Rem. 3. The חִירֵק and צֵירֶה are here often interchanged (§ 37 Rem. 2), as הַעִידוֹתָ and הַעֵדֹתָ, יָגִיר and יָגֵר.

4) The forms of the עָתִיד with וַיַּמְפֵּד shorten the stem-vowel at the end of the word into סְגוֹל, and with gutturals generally into פַּתַח, as וַיֶּעַד, וַיָּמֶת.

(*b*) The nominal forms.

1) The infinitive (cf. § 16 B*a*) of verbs with a guttural or ר, sometimes has פַּתַח, as לְטָהֳרָם *in order to cleanse* Jer. 4,11.

Rem. 4. A strange feminine form is הֲנָפָה *to sift* Jes. 30,28.

2) The participle (§ 16 B*b* 2) of the verbs which in the conjugation resemble the חָסְרֵי פ' is like that of these verbs; as מַלִּין, מַסֶּכֶת *murmuring*.

Example of conjugation.

עָבַר

Stem-form הֵרִים.

הֵרִים	הִרְבַּמְתָּ		הִרְבַּמְתֶּם	
	הֲרִימוֹתָ		הֲרִימוֹתֶם	
	הֲרִמּוֹתָ	הִרְבַּמְתִּי	הִרְמִיתֶם	הִרְבַּמְנוּ
הֵרִימָה	הִרְבַּמְתְּ	הֲרִימוֹתִי	הִרְבַּמְתֶּן	הֲרִימוֹנוּ
	הֲרִימוֹת	הֲרִמּוֹתִי	הֲרִימוֹתֶן	הֲרִמּוֹנוּ
	הֲרִמּוֹת		הֲרִמִּיתֶן	

Stem-form הֵשֵׂם.

הֵשֵׂם	הִשַּׂמְתָּ		הִשַּׂמְתֶּם	
	הֲשִׂימוֹתָ		הֲשִׂימוֹתֶם	
	הֲשִׂמּוֹתָ	הִשַּׂמְתִּי	הִשַּׂמְתֶּן	הִשַּׂמְנוּ
הֵשִׂימָה	הִשַּׂמְתְּ	הֲשִׂימוֹתִי	הֲשִׂימוֹתֶן	הֲשִׂימוֹנוּ
	הֲשִׂימוֹת	הֲשִׂמּוֹתִי	הֲשִׂמִּיתֶן	הֲשִׂמּוֹנוּ

Stem-form הֻחַל.

הֻחַל	הָחֳלָתָ		הָחֳלָתֶם	
	הָחֳלוֹתָ	הָחֳלוֹתִי	הָחֳלוֹתֶם	הָחֳלִינוּ
הָחְלָה	הָחֳלָתְ		הָחֳלוֹתֶן	
	הָחֳלוֹת	הָחֳלוּ	הָחֳלוֹתָן	הָחֳלוֹנוּ

Stem-form הֻנַּח.

הֻנַּח	הֻנַּחְתָּ		הֻנַּחְתֶּם	
הֻנְּחָה	הֻנַּחְתְּ	הֻנַּחְתִּי	הֻנַּחְתֶּן	הֻנַּחְנוּ
		הֻנִּיחוּ	הֻנַּחְתָּן	

Stem-form הָרִים.

עָתִיד

יָרִים	תָּרִים		יָרִימוּ	תָּרִימוּ	
תָּרִים	תָּרִימִי	אָרִים	תָּרִימְנָה (תְּרִימֶנָּה)	תָּרִימְנָה (תְּרִימֶנָּה)	נָרִים

Stem-form הָחֵל.

יָחֵל	תָּחֵל		יָחֵלוּ	תָּחֵלוּ	
תָּחֵל	תָּחֵלִי	אָחֵל	תָּחֵלְנָה	תָּחֵלְנָה	נָחֵל

Stem-form הַנַּח.

יַנִּיחַ	תַּנִּיחַ		יַנִּיחוּ	תַּנִּיחוּ	
תַּנִּיחַ	תַּנִּיחִי	אַנִּיחַ	תַּנַּחְנָה or תַּנִּיחֶנָּה	תַּנַּחְנָה or תַּנִּיחֶנָּה	נַנִּיחַ

Stem-form הַתֵּם.

יַתֵּם	תַּתֵּם		יַתְּמוּ	תַּתֵּמוּ	
	אַתֵּם (אָתֵם)				נַתֵּם (נָתֵם)
תַּתֵּם	תַּתְּמִי		תִּתַּמְנָה	תִּתַּמְנָה	

דֶּרֶךְ הַצִּוּוּי

הָפֵר	הָפִירוּ	הָקֵם	הָקִימוּ
הָפִרִי	הָפֵרְנָה	הָקִימִי	הָקֵמְנָה or הָקִימְנָה

הַנַּח or הַנַּח הַנִּיחוּ
הַנִּיחִי הַנַּחְנָה

דֶּרֶךְ הַמָּקוֹר · הָבַר ,הַנִּים ,הָפַר ,הָקִים ·

בֵּינוֹנִי

מֵאִיר	מְאִירִים	מֵרַע	מְרֵעִים
מְאִירָה	מְאִירוֹת	מְרֵעָה	מְרֵעוֹת
מֵסֵב	מְסַבִּים	מַלִּין	מַלִּינִים
מְסַבָּה	מְסַבּוֹת	מַלִּינָה	מַלִּינוֹת

בִּנְיַן הָפְעַל

§ 41. A. The verbal forms.

The conjugation is entirely like that of the חַסְרֵי פ', except that the קִבּוּץ is often interchanged for the שׁוּרֶק, e. g. הָבַן and הוּבַן *to be made ready*.

Rem. 1. The stem-vowel is sometimes retained in the conjugation, e. g. יְכַתּוּ *they will be crushed* Jer. 46,5.

Rem. 2. The stem נח has in the 3d person a collateral form with חִירִק, as הֻנַּח *to be laid down* Zech. 5,11.

B. The nominal forms.

1) The infinitive only occurs in הָשַׁמָּה *to be devastated* Lev. 26,34 et seq.

2) The final vowel of the participle is sometimes prolonged (cf. § 19 B^b 3), e. g. מְנָד *to be moved*, מוּשָׁב *to be brought back*.

Rem. 3. The forms of the הָפְעַל are on the whole very rare with the biliteral stems.

EXEMPLE OF CONJUGATION.

עָבַר

Stem-form הוּשַׁב.

הוּשַׁב	הוּשַׁבְתָּ	הוּשַׁבְתִּי	הוּשְׁבוּ	הוּשַׁבְתֶּם	הוּשַׁבְנוּ
הוּשְׁבָה	הוּשַׁבְתְּ			הוּשַׁבְתֶּן	

Stem-form הָכַת (belongs also to § 30 *b*).

הָכַת	הָכַתְּ	הָכַתִּי	הָכִּתוּ	הָכַתֶּם	הָכַתְנוּ
הָכְתָה	הָכַתְּ			הָכַתֶּן	

עָתִיד

Stem-form הוּשַׁב.

יוּשַׁב	תּוּשַׁב	אוּשַׁב	יוּשְׁבוּ	תּוּשְׁבוּ	נוּשַׁב
תּוּשַׁב	תּוּשְׁבִי		תּוּשַׁבְנָה	תּוּשַׁבְנָה	

Stem-form הָכַת.

יָכַת	תָּכַת	אֶכַת	יָכְתוּ	תָּכְתוּ	נָכַת
תָּכַת	תָּכְתִי		תָּכַתְנָה	תָּכַתְנָה	

הָשֵׂם (הָכַת הוּשַׁב) דֶּרֶךְ הַמָּקוֹר

בֵּינוֹנִי

מוּשָׁב	מוּשָׁבִים	מוּסָב	מוּסָבִים
מוּשָׁבָה	מוּשָׁבוֹת	מוּסָבָה	מוּסָבוֹת

VERBS FOR EXERCISE.

נִפְעַל and קַל in כל; הִפְעִיל and קַל in כח

הִפְעִיל and נִפְעַל, קַל „ מס

הִתְפּוֹעֵל and פּוֹעֵל, פִּעֵל, נִפְעַל, קַל „ מד

הִתְפּוֹעֵל and הִפְעִיל, פּוֹעֵל, פִּעֵל, נִפְעַל, קַל „ מל

הִתְפּוֹעֵל and הִפְעִיל, פּוֹעֵל, קַל „ נד

§ 42. The פְּעֵל, פָּעַל and הִתְפַּעֵל of the biliteral stems.

1) In order to give to a biliteral verb the meaning of the פְּעֵל, פָּעַל and הִתְפַּעֵל, the conjugations mentioned in § 36 are used. In addition to these, there are other conjugations serving the same purpose, which are obtained by doubling both stem-letters, e. g. כִּלְכֵּל, שָׁעְשַׁע, הִתְמַהְמֵהַּ.

2) They are conjugated in the same manner as the פְּעֵל, פָּעַל and הִתְפַּעֵל of the triliteral stems, with this difference that here the vowel of the first stem-letter is followed by a נַח נִרְאֶה (cf. § 4 Rem. 2) and that in the פָּעַל the קִבּוּץ is often interchanged for the קָמַץ חָטוּף (cf. § 4 Rem. 6).

EXAMPLE OF CONJUGATION.

כִּלְכֵּל stem (פִּלְפֵּל) פְּעֵל

עָבַר כִּלְכֵּל, כִּלְכְּלָה, כִּלְכַּלְתָּ etc.

עָתִיד יְכַלְכֵּל, תְּכַלְכֵּל etc.

כָּלְכַל stem (פָּלְפַל, פָּלְפַל) פָּעַל

כָּלְכַל, כָּלְכְּלָה, כָּלְכַּלְתָּ etc.

הִתְכַּלְכֵּל stem (הִתְפַּלְפֵּל) הִתְפַּעֵל

הִתְכַּלְכֵּל, הִתְכַּלְכְּלָה, הִתְכַּלְכַּלְתָּ etc.

Rem. 1. Also with the triliteral stems one or more letters are occasionally doubled.

If the ל' הַפְעַל alone is doubled (פָּעְלֵל and פָּעְלַל § 13 n⁰ 15 and 16) the verb is conjugated, as if the two first stem-letters were but one letter, e. g. שַׁאֲנַנּוּ, אֻמְלַלּוּ. If the two last stem-letters are doubled, (פְּעַלְעַל § 13 n⁰ 17), they are simply placed between the פ' and ע'הַפְעַל, e. g. חֲמַרְמָרוּ.

Rem. 2. There are moreover forms which could be referred to a quadriliteral stem, but in which the regular triliteral stem may easily be discovered. They are the following יְבַרְסְמֻנָּה Ps. 80,14; פַּרְשֵׁז Job 26,9; רְטַפַּשׁ Job 33,25; מְכֻרְבָּל 1 Chr. 15,27; וַאֲשְׁמְאִילָה Gen. 13,9.

§ 43. Deviations from the regular conjugation of the biliteral stems.

1) The same reasons which cause certain deviations with the triliteral stems, also occur here, and generally with the same consequences; e. g. מְסֻהוֹלָל Ex. 9,17; יְשַׁתְּקְשָׁקוּן Nah. 2,5; תְּתַמָּם Ps. 18,26; אֲרוֹמָם Jes. 33,10; הִשְׁתָּרֵר Num. 16,13 from סל, שק, תם, רם and שׂר (according to § 25 Rem. 2); נֶאֱרִים Mal. 3,9; יְבֹד (§ 26 Rem. 3); יְמַר, הֲפַר Jes. 24,9 (§ 28 Rem. § 38,9); תָּרְנָה (§ 30*a*); מַהֵי (§ 30*b*); הֲבֵאתִי, בָּאתָ (§ 33,2).

2) If, however, the 1st stem-letter is א, י or נ, either the verb is conjugated with three letters, as ילל, or else the 1st stem-letter does *not* follow the rules of §§ 31, 32 and 29, because it here serves as consonant and cannot be missed, e. g. נָוֹד, וַיְאִיצוּ.

VERBS FOR EXERCISE.

Verbs belonging to § 26.

חל in קַל, נִפְעַל, פִּעֵל, פֻּעַל, הִפְעִיל, הִתְפַּעֵל and הִתְפּוֹעֵל

חם " " and נִפְעַל;

חל " all the בִּנְיָנִים.

רם " קַל, נִפְעַל, פִּעֵל, פֻּעַל, הִפְעִיל, הָפְעַל and הִתְפּוֹעֵל

Verbs belonging to § 28.

נח " " and נִפְעַל, הָפְעַל.

נע " " " " הִפְעִיל.

שח " " " " הִתְפּוֹעֵל.

Verbs belonging to §§ 26 and 28.

אר " " and נִפְעַל, פִּעֵל, הִפְעִיל, הָפְעַל.

ער " " and הִפְעִיל, הִתְפּוֹעֵל.

רע " " and הִפְעִיל, פּוֹעֵל, הִתְפּוֹעֵל.

Verbs belonging to § 30.

כן " " and נִפְעַל, פּוֹעַל, פּוֹעֵל, הִפְעִיל, הָפְעַל, הִתְפּוֹעֵל

בן " " and נִפְעַל, פּוֹעֵל, הִפְעִיל, הִתְפּוֹעֵל.

כת " " and פִּעֵל, פֻּעַל, הִפְעִיל, הָפְעַל.

מת " " and פּוֹעֵל, הִפְעִיל, הָפְעַל

Verbs belonging to §§ 26 and 30.

חן " " and נִפְעַל, פִּעֵל, פּוֹעֵל, הָפְעַל, הִתְפַּעֵל.

רן " " and פִּעֵל, פֻּעַל, הִפְעִיל, הִתְפּוֹעֵל.

Verbs belonging to § 33.

בא " " and הִפְעִיל, הָפְעַל.

קא " " and הִפְעִיל.

CHAPTER VIII.

The alterations which the verbal forms undergo.

§ 44. 1) The verbal forms undergo a threefold kind of alteration.

a. to modify their signification;

b. to connect them with suffixes;

c. when וְ *conversive* is prefixed to them.

2) *a* only occurs with the עָתִיד and הֶוֶךְ הַצִּוּוּי; *b* with all the verbal forms of a transitive verb; *c* only with the עָבַר and the עָתִיד.

3) The alterations of *b* and *c* are restricted to the change of vowels.

Rem. *c* is treated of later on see § 85 B 1.

§ 45. The longer, shorter or modified forms of the עָתִיד and הֶוֶךְ הַצִּוּוּי.

1) The forms of the עָתִיד are sometimes lengthened through the addition of ־ָה with the accent, for the purpose of strengthening their meaning *modus adhortativus*. With the triliteral stems the rule given in § 18, 3.4 is to be here applied, e. g. אֶזְכְּרָה from אֶזְכֹּר *I will remember*, in אַזְכִּירָה הִפְעִיל from אַזְכִּיר.

Rem. 1. The prolonged form almost exclusively occurs with the 1st pers. sing. and plur., rarely with the other persons, as וְתָבוֹאָה *and let it come* Jes. 5,19.

Rem. 2. The prolongation is sometimes made by ־ֶה, e. g. יְדַשְּׁנֶה Ps. 20,4; and when fem. by ־ָה, e. g. תָּבוֹאתָה Deut. 33,16.

2) The imperative masc. sing. also is sometimes prolonged under the rule set out in § 18,3; e. g. אֶסְפָּה, שָׁמְרָה, שִׁכְבָה. The influence of a guttural or ר as ע or ל' הַפּעַל now and then effects the lengthening of the vowel of the penultimate stem-letter, in consequence of which the half-vowel of the פ' הַפּעַל remains, e. g. שְׁמָעָה, יְרָשָׁה from שְׁמַע, יְרַשׁ.

Rem. 3. Here also the termination ־ֶה occasionally is found instead of ־ָה, as רַכֶּה Judges 9,29.

3) On the otherhand the forms of the עָתִיד and דֶּרֶךְ הַצִּוּוּי sometimes undergo an *abbreviation* or *change of vowels* for the purpose of expressing a wish (*modus jussivus*).

4) The *abbreviation* only occurs with the verbs נָחֵי ל"ה (§ 34), when the ה falls away after the צֵירֶה or סֶגוֹל in the דֶּרֶךְ הַצִּוּוּי or עָתִיד, which omission now and then influences the remaining vowels, as צֵא from יֵצֵא, גַּל from יִגְלֶה, טֵו from יִטֶּה, צֵו from יְצַוֶּה, הֶרֶף from הַרְפֶּה. With the דֶּרֶךְ הַצִּוּוּי it changes a wish into a command.

5) The *change of vowels* only occurs with the forms of the עָתִיד, when the last syllable is חִירֶק or שׁוּרֶק. The former becomes צֵירֶה the latter חוֹלָם, e. g. נַפֵּק from יְנַפֵּק, רָב from יָרִיב, קָם from יָקוּם.

6) Finally an *abbreviation* or *change of vowels* occurs with the 2d and 3rd pers. of the עָתִיד when they are connected with the negative אַל, to express a *prohibition*. The חִירֶק of the last syllable then becomes צֵירֶה with the triliteral stems, and סֶגוֹל with the biliteral stems;

whilst with the נָחֵי ל״ה the ה falls away, causing thereby an alteration of vowels; e. g. אַל־תַּשְׁחֵת from אַל־תַּשְׁחִית, אַל־תָּשֶׁת from תָּשִׁית, אַל־תִּפֶן from תִּפְנֶה.

Rem. 4. Exceptions are אַל־יָשֵׂם 1 Sam. 22,15; 2 Sam. 13,33; and אַל־תָּשֵׁב Ps. 132,10; 2 Chr. 6,42.

§ 46. The Pronominal Suffixes (הַכִּנּוּיִם).

1) When the object of a transitive verb is a personal pronoun, it may be expressed by אֵת with a suffix, as אֹתִי *me*, אֹתְךָ *thee*, אֹתוֹ *him*. Generally however, when the object needs not be particularly emphasised, it is added as a suffix to the verbal form.

2) These suffixes are:

	Plur.		Sing.		
us	־נוּ ־נוּ ־נוּ	*me*	־נִי ־נִי ־נִי	1st	
you	־כֶם	*thee*	־ךָ ־ךְ m.	2d	
you (does not occur)	־כֶן or ־כֶם	*thee*	־ךְ ־ךְ ־ךְ f.		
them	־הֶם ־ם ־ָם ־ֵם ־ֶם	*him*	־הוּ ־וֹ ־ָהוּ ־ָה ־ֵהוּ m.	3d	
them	־ן ־ָן ־ֵן	*her*	־הָ ־ָהּ ־ֶהָ f.		

3) It appears from the preceding table that some suffixes are added without any union-vowel, and others by means of a vowel or half-vowel. The former occur with the forms terminating in a vowel, as יְדַעְתִּיו from יְדַעְתִּי, הָכוּנִי from הָכוּ; the latter with forms not terminating in a vowel, as מְכָרוֹ from מָכַר, שָׂאֲהוּ from שָׂא.

4) פַּתַח, קָמֵץ or חוֹלָם are generally used as union-vowels with the forms of עָבַר; סֶגוֹל or צֵירֶה on the other hand

with the other verbal forms; e. g. וְבָרַנִי, גְּאָלָם, יַעֲמִידֵהָ, כִּבְּסֵנִי, וְיִבְלֵנִי. — פַּתַח or קָמַץ however sometimes also occur with the forms of עָתִיד as תִּדְבָּקֵנִי Gen. 19,19; וְיִבָּשֵׂם Ex. 29,30.

5) A נ moreover is sometimes inserted between the verbal form and the suffix (נ *epentheticum*), e. g. יְצָרֲנָהוּ = יְצָרֵהוּ Deut. 32,10; אֶתְקְנֶנָּהּ = אֶתְקְנֶהָּ Jer. 22,24; יְכַבְּדָנְנִי = יְכַבְּדָנִי Ps. 50,23. This נ very frequently is contracted with the first letter of the suffix; thus

־ֶנְנִי	becomes	־ֶנִּי	e. g.	יוֹעִידֶנִּי
־ַנְנִי	»	־ַנִּי	»	תְּבַעֲתַנִּי
־ֶנְּהּ	»	־ֶהָּ	»	אֲצַוֶּהָּ
־ֶנְהוּ	»	־ֶנּוּ	»	אֲשִׁיבֶנּוּ
־ֶנְהָ	»	־ֶנָּה	»	אֲבִיאֶנָּה

Rem. 1. כֶם and הֶם often are called *strong suffixes* (*suffixa gravia*) because they always have the accent. The others on the other hand *light suffixes* (*suffixa levia*).

Rem. 2. The suffixes of the 2d person do not occur with the verbal forms of the 2d pers.; nor these of the 1st pers. with verbal forms of the 1st pers. Instead of this a reflexive verb is often used.

§ 47. The alterations of the verbal forms of the regular triliteral stems through the appending of suffixes.

a. The forms of the עָבַר.

1) The ending ־ָה of the fem. sing. becomes ־ַת, e. g. קְרָאַתְנִי [1]).

1) Whenever no difference of alteration exists between the regular

Rem. 1. The ה of הוּ is here often omitted, e. g. נְמָלַתּוּ and נְמָלַתְּהוּ.

Rem. 2. The suffix ם— interchanges its vowel with the union-vowel, e. g. נְגָבָתָם instead of נְגָבָתָם.

2) The קָמַץ under the ת of the 2d pers. masc. sing. often falls away, e. g. חִסְרַתְנִי.

3) The ת of the 2d pers. fem. sing. receives again its original form תִּי or תְּ, e. g. לִבַּבְתִּנִי.

Rem. 3. In a few instances the ת of the 2d pers. fem. sing. has צֵירֶה instead of חִירִק, e. g. הוֹרַדְתֵּנוּ Jos. 2,18.

4) תֶּם becomes תּוּ or תְּ, e. g. הֶעֱלִיתֻנוּ.

Rem. 4. תֶּן also should probably become תּוּ or תְּ, but of this no instance occurs in the Bible.

5) In the בַּל, because of the shifting of the accent, the קָמַץ of the first stem-letter changes into a half-vowel, (cf. § 18,2) whilst the ע׳ הַפּעַל gets קָמַץ, e. g. טְבָחוֹ from טָבַח; לְקָחוּהוּ from לָקְחוּ (לָקָחוּ). The צֵירֶה however of the ע׳הַפּעַל with the verbs *mediae e* remains, e. g. אֲהֵבוֹ.

6) In the פָּעַל, for the same reason, the צֵירֶה of the ע׳הַפּעַל changes before suffixes *with* a union-vowel into the half-vowel, and before suffixes *without* a union-vowel into an auxiliary vowel, e. g. וְקִבְּצָהּ וְגִדְּלוֹ.

7) The forms of עָבַר before they are connected with suffixes are:

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and irregular verbs we shall as a rule take the examples from the latter class.

קַל

3		2		1	3	2	1
פָּקַד	(פְּקֵד)	פָּקַדְתָּ and פָּקַדְתְּ		פָּקַדְתִּי	פָּקְדוּ	פָּקַדְתֶּם	פָּקַדְנוּ
פָּקְדָה	(פְּקֵדָה)	פָּקַדְתְּ or פָּקַדְתִּי			פָּקַדְתֶּן		

פָּעַל

פֻּקַּד and פֻּקָּד	פֻּקַּדְתָּ and פֻּקַּדְתְּ		פֻּקַּדְתִּי	פֻּקְּדוּ	פֻּקַּדְתֶּם	פֻּקַּדְנוּ
פֻּקְּדָה	פֻּקַּדְתְּ or פֻּקַּדְתִּי			פֻּקַּדְתֶּן		

הִפְעִיל

הִפְקִיד	הִפְקַדְתָּ and הִפְקַדְתְּ	הִפְקַדְתִּי	הִפְקִידוּ	הִפְקַדְתֶּם	הִפְקַדְנוּ
הִפְקִידָה	הִפְקַדְתְּ or הִפְקַדְתִּי			הִפְקַדְתֶּן		

b. The forms of the עָתִיד.

1) The vowel of the ע' הַפְעַל becomes a half-vowel before a suffix *with* a union-vowel (cf. § 18,3), as וְיָרְדְּפוּ, אֲבַבְּדֶהוּ; and is shortened before the other suffixes, e. g. יִשְׁעָרְךָ, אֶרְמָמְךָ, אֲלַמֶּדְכֶם. The חִירִק however in the הִפְעִיל remains (cf. § 18,4), e. g. אַשְׁמִידְכֶם, וַרְכִּיבֵהוּ.

Rem. 5. Yet this חִירִק also in a very few instances becomes a half-vowel, e. g. תַּעְשְׂרֶנָּה Ps. 65,10.

2) The 2d and 3d pers. fem. plur. take the form of the 2d pers. mas. plur.; e. g. תִּרְאֶינָה from תִּרְאֶינָה Cant. 1,6; הוֹכַחְתָּךְ from הוֹכַחְנָה Jer. 2,19; תַּחְשְׁבֶנִי from תַּחְשְׁבֶנָּה Job 19,15.

3) The forms of עָתִיד, when they are connected with suffixes, are:

קַל

3		2	1	3	2	1
יִפְקֹד and יִפְקָד	תִּפְקֹד and תִּפְקָד	אֶפְקֹד and אֶפְקָד	יִפְקְדוּ	תִּפְקְדוּ	נִפְקֹד and נִפְקָד
תִּפְקֹד and תִּפְקָד	תִּפְקְדִי		תִּפְקֹדְנָה		

פָּעֵל

3		2		1	3		2		1
יִפְקְדוּ		תִּפְקְדוּ	נִפְקְדוּ and	אֶפְקְדוּ and	יִפְקֹד		תִּפְקֹד		אֶפְקֹד
תִּפְקֹדְנָה		תִּפְקְדִי			תִּפְקֹדְנָה		תִּפְקְדִי		

הָפְעִיל

יַפְקִידוּ		תַּפְקִידוּ	נַפְקִיד	אַפְקִיד	הַפְקִיד		תַּפְקִיד		
תַּפְקֵדְנָה		תַּפְקִידִי			תַּפְקֵדְנָה		תַּפְקִידִי		

c. The forms of the דֶּרֶךְ הַצִּוּוּי.

1) The forms of the masc. plur. and the fem. sing. of the regular verbs undergo no alteration, whilst to those of the fem. plur. no suffixes are appended. If the fem. plur. were connected with a suffix it would probably be similar to the masc. plur. The form of the masc. sing. alone is altered before it is connected with a suffix.

2) With this form the half-vowel of the פ׳הַפּעַל in the קַל becomes קָמַץ חָטוּף, and the vowel of the ע׳הַפּעַל falls away, e. g. כָּתְבֶם from כְּתֹב.

3) In פִּעֵל, the vowel of the ע׳הַפּעַל becomes a half-vowel, as כַּבְּדֵנִי.

4) In הִפְעִיל, the צֵירֶה of the ע׳הַפּעַל always becomes חִירִק, e. g. הַקְרִיבֵהוּ.

The forms of the masc. sing. of the דֶּרֶךְ הַצִּוּוּי before they are connected with a suffix are:

קַל פָּקֹד פִּעֵל פַּקֵּד הִפְעִיל הַפְקֵד

d. The nominal forms.

1) When the infinitive expresses an *action* and there-

fore has a *verbal* meaning, it may be connected with the verbal suffixes. The alterations are the same as those of the דֶּרֶךְ הַצָּווּי, e. g. לְפָקְדֵנִי *to take care of me.*

2) The participle also sometimes has a verbal meaning and then is connected with the verbal suffixes. Its alterations however are like those of the nomina when they are connected with suffixes, e. g. הַמְאַזְּרֵנִי *who girdeth me.*

§ 48. The alterations of the verbal forms of the irregular triliteral stems through the appending of suffixes.

1) In addition to the alterations spoken of in § 47 we have here the following. With the *verba primae gutturalis* (§§ 26 and 31) the פִּ֫הַפְעַל has often פַּתַח instead of קָמַ֫ץ חָטוּף, e. g. חַבְלֻהוּ from חָבַל. The פַּתַח of the preformative is sometimes lengthened, e. g. הָעֲבְרֵם Ex. 20,5.

2) With the *verba mediae* and *tertiae gutturalis* (§§ 27 and 28) the עִ֫הַפְעַל has in an open syllable generally קָמַ֫ץ, in consequence of which the vowel of the פִּ֫הַפְעַל sometimes becomes a half-vowel, e. g. יְנַאֲלוּהוּ from וְנִאֲלוּ; שְׁאָלוּנִי from שָׁאֲלוּ; וְיִשְׁלָחֵנִי from וְיִשְׁלַח; בְּחָנוּנִי from בְּחַן; בְּחָנוּנִי from בְּחָנוּ; שְׁמָעוּנִי from שָׁמְעוּ.

3) With the verbs נָחֵי ל״א (§ 33) the קָמַ֫ץ of the עִ֫הַפְעַל remains before the suffixes e. g. וְקָרָאנִי.

4) As to the verbs נָחֵי ל״ה (§ 34).

(*a*) The ה at the end of the verbal forms falls away with its preceding vowel, and the suffixes are added

without any further alteration, e. g. צִוְּךָ from צִוָּה; וְקִדֶּךָ from קִדָּה; עָשַׂנִי from עָשָׂה; וְעָנֵהוּ from וַעֲנֵה; רָאָם from רָאָה; פְּצַנִי from פְּצֵה.

(*b*) הָה— is changed before suffixes into ת־, e. g. רָאָתְךָ from רָאָתָה.

5) When the חֲסְרֵי פ׳ הַפְּעַל lose the their connection with suffixes is like that of the נָחֵי ל״ה, e. g. וְדָבְנוּ from וְדַב; תְּנֵהוּ from תֵּן.

§ 49. The alterations of the verbal forms of the *biliteral* stems through the appending of suffixes.

I. When the second stem-letter of the biliteral verbs is doubled, the rules for the triliteral stems are applied.

II. When the stem is restricted to the two stem-letters we have the following alterations.

a. The forms of the עָבַר.

1) The ending ה־ becomes ת־ or ת־, e. g. בָּאַתְנוּ, שָׂמָתְנוּ.

2) The same alterations, mentioned in § 47[a] 2, 3 and 4, occur here, and likewise those of § 48, 2 and 3, whenever they are required, e. g. שַׂתַנִי from שָׂתָ; צַמְתָנִי from צַמְתָם.

3) The vowel of the preformative ה in the הִפְעִיל becomes a half-vowel; e. g. הַפְּרָם from הֵפֵר; הַבְּאתָנוּ from הֵבִיאתָנוּ; הַבְּאתָ from הֵבִיאוּ; הֲמִיתַנִי from הֲמִיתוּ.

Rem 1. The same rule applies to the ה of the infinitive, e. g. לַהֲפִיצֵנִי. In Lev. 26,15 לְהַפְרְכֶם this half-vowel became a vowel because of the first stem-letter losing its vowel.

4) The צֵירֶה of the first stem-letter in the הִפְעִיל is shortened, unless a guttural or ר follows; e. g. הֲרַגָנוּ from הֵרֵג; but הֲפֵרָם from הֵפִר; הֲבֵאתָהּ from הֵבִאתָ.

Rem. 2. Likewise in the infinitive, e. g. בַּהֲתַמְכְּךָ from הָתֵם Jes. 33,1.

b. The forms of the עָתִיד.

1) The vowel of the preformative becomes a half-vowel, e. g. יְבִיאֵנוּ, אֲטַיֶּלְךָ.

Rem. 3. In יְחָנְךָ = יָחֹנְךָ Gen. 43,29; Jes. 30,19 the קָמַץ has changed place with the half-vowel.

2) The vowel of the first stem-letter is often shortened, e. g. יְחֻנֵּנוּ from חָנַן; יְדֻקְּנוּ from דָּק; אֲדֻקֵּם from אָדַק; יְחֻמֵּם from חָם; יְחֻנֵּנוּ from חָנַן. Frequently however it remains, as יְגוֹרְנוּ, תְּדוֹשֶׁנָּה, יְסוֹתְךָ, chiefly before a guttural or ר, e. g. יְבָרְכֵנוּ, תְּבִיאֵנִי, יְגַהֲרוּ. See further § 47b 2.

c. The forms of the דֶּרֶךְ הַצִּוּוּי.

1) The חוֹלָם is frequently shortened, e. g. חָנֵּנוּ from חָנַן; סְלוֹ from סָלוֹ.

2) The vowel of the preformative in the הִפְעִיל becomes a half-vowel, and the vowel of the first stem-letter generally is חִירֵק (cf. § 47c 4), e. g. הֲבִינֵנִי from הֵבִין.

The verbal forms before connection with suffixes are:

קַל

שָׂם	שַׂמְתְּ or שַׂמְתְּ	שַׂמְתִּי	שָׂמוּ	שַׂמְתֶּם	שַׂמְתֶּן	שַׂמְנוּ
שָׂמָה or שָׂמַת	שַׂמְתְּ or שַׂמְתִּי					

Verbal forms with suffixes of the other stem-forms in קַל but rarely occur.

הִפְעִיל

הֶקִים	הֲקִמְתְּ and הֲקֵמְתָּ	הֲקִמְתִּי	הֵקִימוּ	הֲקִמְתֶּם	הֲקִמְתֶּן	הֲקִמְנוּ
הֶקִימָה or הֵקִימַת	הֲקֵמְתְּ and הֲקִמְתִּי					

Rem. 4. חֲטַף סֶגוֹל may everywhere be used instead of חֲטַף פַּתַח.

Rem. 5. The prolonged forms of the 1st and 2d pers. remain unaltered, e. g. הֲבִיאוֹתָנוּ from הֲבִיאֹתָ.

עָתִיד

קַל	יִגְדְּ	תִּגְדְּ	אֶגְדְּ	יִגְדוּ	תִּגְדוּ	נִגְדְּ
	תִּגְדִּי	תִּגְדִּי		תִּגְדוּ		

Rem. 6. The שׁוּרֶק may everywhere take the place of the קִבּוּץ.

	יִבְזְ	תִּבְזְ	אֶבְזְ	יִבְזוּ	תִּבְזוּ	נִבְזְ
	תִּבְזִי	תִּבְזִי		תִּבְזוּ		
הִפְעִיל	יָקִים	תָּקִים	אָקִים	יָקִימוּ	תָּקִימוּ	נָקִים
	תָּקִים	תָּקִימִי		תָּקִימוּ		
	יָחַת	תָּחַת	אָחַת	יָחִתוּ	תָּחִתוּ	נָחַת
	תָּחַת	תָּחִתִּי		תָּחִתוּ		
	יָפֵר	תָּפֵר	אָפֵר	יָפֵרוּ	תָּפֵרוּ	נָפֵר
	תָּפֵר	תָּפֵרִי		תָּפֵרוּ		

דֶּרֶךְ הַצִּוּוּי

קַל	קְטֹן	קְטֹנִי	קְטֹנוּ
הִפְעִיל	הַשִּׁיבְ	הַשִּׁיבִי	הַשִּׁיבוּ

Rem. 7. As for examples of verbal forms connected with suffixes see Append. 3.

CHAPTER IX.

Nomina שֵׁמוֹת.

§ 50. The various kinds of nomina.

1) The noun (שֵׁם עֶצֶם *substantivum*), to which also belongs the infinitive of the verb (שֵׁם הַפֹּעַל *substativum verbale*).

2) The adjective (תֹּאַר הַשֵּׁם *adjectivum*), to which also belongs the participle (בֵּינוֹנִי *adjectivum verbale*, *participium*).

3) The pronoun (כִּנּוּי הַשֵּׁם *pronomen*).

4) The numeral (שֵׁם הַמִּסְפָּר *numerale*).

§ 51. The alterations, which the nomina undergo.

The nomina undergo a prolongation, abbreviation or alteration of vowels:

1) through difference of gender (מִין *genus, motio*),

2) through number (מִסְפָּר *numerus*),

3) through connection with another nomen (סְמִיכוּת *status constructus*),

4) through signs of interpunction or accents,

5) through suffixes or prefixes.

The suffixes and prefixes are:

(*a*) the locative ה,

(*b*) the pronominal suffixes (הַכִּנּוּיִם),

(*c*) the literae praefixae [מִשָּׁהּ וְכָלְבִּ] בְּהוּכְלְמִשׁ.

CHAPTER X.

The noun *(substantivum).*

§ 52. Division of the nouns.

A. According to their meaning.

(*a*) Proper names (שֵׁם עֶצֶם פְּרָטִי *nomen proprium*),

(*b*) Appellative names (*nomen appellativum*).

The appellatives again are subdivided into:

1) Names of an entire species of objects (שֵׁם הַמִּין *appellativum* in a stricter sense, as שֻׁלְחָן *table*).

2) Names of a multitude of objects or living beings of the same kind, considered as one whole (שֵׁם הַקִּבּוּץ *nomen collectivum*), as הָרִים *mountains*, עַם *people*.

Rem. 1. The appellatives are not unfrequently used as collectives. סוּס (*horse*) e. g. sometimes means *cavalry*, רֶכֶב (*chariot*) sometimes *chariots*.

3) Names of abstract ideas (שֵׁם הַמֻּפְשָׁט *nomen abstractum*) e. g. חָכְמָה *wisdom*; and names of concrete ideas (*nomina concreta*).

B. According to their stem.

(*a*) Stem-nouns, or primitives.

(*b*) Derived nouns, or derivatives,

(*c*) Compound nouns.

§ 53. The proper names.

1) The proper names probably are but seldom stem-nouns. It is however difficult to determine their derivation by fixed rules. The stem also from which they are derived is frequently not to be found in the Bible.

2) Many proper names are compounds, chiefly those of persons, e. g. אֶלְקָנָה from אֵל and קָנָה, יְחִזְקִאל from חזק and אֵל.

3) Of the alterations enumerated in § 51 at the utmost only those under 3, 4 and 5 apply to the proper names, as will appear from the §§ on the appellatives.

§ 54. The gender of the nouns [1]).

1) The noun has two genders: *masculine* and *feminine*.

2) The original form is the masc., from which the fem. is derived. This derivation effects a certain alteration of vowels.

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1) Before entering upon the finer distinctions of the appellatives, we shall first treat of their gender, in order that in the subsequent §§ we may be able at the same time to consider their feminine forms. It should be observed also that, in the following §§ like in the present §, we understand by nouns or substantives the *appellatives*.

3) The derivation is made through the addition of:

(*a*) ־ָה, e. g. מַלְכָּה from מֶלֶךְ, צְדָקָה from צֶדֶק, פְּרִדָּה from פֶּרֶד, אָכְלָה from אֹכֶל, צְבִיָּה from צְבִי, אַיָּלָה from אַיָּל.

(*b*) ־ֶת, e. g. יוֹתֶרֶת from יֹתֶר, חוֹתֶמֶת from חוֹתָם, אַיֶּלֶת from אַיָּל, גְּבֶרֶת from גִּבּוֹר; chiefly with the infinitive, e. g. בִּשֶּׁת from בֹּשׁ, יָבֶשֶׁת from יָבֵשׁ, כְּתֹבֶת from כְּתֹב.

(*c*) ־ִית, ־ת and ־וּת, chiefly to form abstract names, e. g. שִׁבְיִת from שִׁבִי, אַחֲרִית from אַחַר, רִאשִׁית from רֹאשׁ; מַלְכוּת from מֶלֶךְ.

(*d*) ־וּת uncommon, e. g. אָחוֹת from אָח; חָמוֹת from חָם.

(*e*) ־ַת and ־ָת generally poetical, e. g. פּוֹנַת = פּוֹנָה; עֻזַּת = עֻזָּה. ־ָת is sometimes prolonged into ־ָתָה, e. g. עֻזָּתָה.

4) There are however fem. nouns which are not derived from masc. nouns, and which have a primitive form; viz.:

(*a*) Often the names of fem. beings, e. g. אֵם masc. אָב; רָחֵל masc. אַיִל, אָתוֹן masc. חֲמוֹר, שִׁפְחָה and אָמָה masc. עֶבֶד.

(*b*) The names of certain inanimate objects and ideas, which are used in the fem., although they have no fem. termination; e. g. the names of the members of the body, and of the powers of nature, as רֶגֶל *foot*, רוּחַ *wind*.

§ 55. The primitives *(substantiva primitiva)*.

There are but few nouns which are not derived from nomina or verba. To these probably belong:

1) certain names of living beings, as שֶׂה *lamb*, אֵם *mother*;

2) certain object-names, a אֶבֶן *stone*, אָטָד *thorn*;

3) certain names of members of the body, as רֹאשׁ *head*, אֹזֶן *ear*.

§ 56. The Derivatives *(substantiva derivata)*.

The derivatives are formed from the stem of a verb or from another nomen.

A. The derivatives formed from the stem of a verb.

I. Those derived from the bare stem without addition of letters.

1) The infinitive of the verb, e. g. בְּאשׁ, חֲבַל, בְּכִי, דַּעַ, אוּר, fem. בָּאשָׁה, חֲבָלָה, בְּכִית, דֵּעָה or דַּעַת, אוֹרָה; chiefly frequent with the fem. form, as בֹּשֶׁת, גַּאֲוָה, יִרְאָה, יְכֹלֶת.

The meaning of these words generally is that of an *abstractum*.

2) The *segolate forms*, so called because the ע׳הַפְּעַל of the triliteral stem has סֶגוֹל as auxiliary vowel.

(*a*) The ע׳הַפְּעַל has סֶגוֹל and the פ׳הַפְּעַל has צֵירֶה, סֶגוֹל or חוֹלָם; e. g. סֵפֶר, זֶמֶר, עֵצֶם, fem. סִפְרָה, זִמְרָה, עֲצֶמֶת.

Rem. 1. The auxiliary vowel sometimes is omitted, as חֵטְא along with חֵטָא, קִשְׁט along with קִשֻּׁט.

(*b*) When the ע׳הַפְּעַל is a guttural, the auxiliary vowel usually is פַּתַח, e. g. טַהַר fem. טָהֳרָה; and the צֵירֶה or

סָגוֹל of the פ׳הַפּעַל is often changed into פַּתַח, as נַעַר fem. נַעֲרָה.

Rem. 2. We find however also nouns such as אֹכֶל, לֶחֶם, רֶחֶם.

(*c*) When the ל׳הַפּעַל is a guttural, the auxiliary vowel becomes פַּתַח, e. g. דֶּמַע fem. דִּמְעָה, נִגַּה; except in the stems which only in appearance belong to the נָחֵי ל״ה (§ 34), for these retain the סָגוֹל, e. g. הֶגֶה, בֶּכֶה; just as the נָחֵי ל״א e. g. בָּלֶא.

(*d*) When the ע׳הַפּעַל is י, the auxiliary vowel is חִירֵק and the vowel of the פ׳הַפּעַל always פַּתַח, as חַיִל fem. חִילָה.

Rem. 3. In גַּיְא the auxiliary vowel is omitted.

(*e*) When the ע׳הַפּעַל is ו, the vowel of the פ׳הַפּעַל is קָמֵץ, e. g. עֹל fem. עוֹלָה.

Rem. 4. In שָׁוְא the auxiliary vowel is omitted.

(*f*) Of the biliteral stems the following agree with the segolate forms, גַּן, חק, כַּד fem. גִּנָּה, חֻקָּה, מְדָה.

Although the segolate forms really express an abstract idea, they are often used in a concrete sense.

3) The triliteral stems with a half-vowel under the פ׳הַפּעַל, and סָגוֹל, פַּתַח or a long vowel under the ע׳הַפּעַל, e. g. דְּבַשׁ, שְׁכֶם, קֶרֶב, בְּאֵר, גְּבִיר, חֲמוֹר, גְּבוֹל. Of the latter sorts we also find fem. forms, as גְּבִירָה, חֲמוֹרָה, גְּבוֹלָה. These forms generally have a concrete sense.

Rem. 5. When the ע׳הַפּעַל is חוֹלָם or שׁוּרֵק, and the פ׳הַפּעַל is א, the א sometimes has צֵירֶה. e. g. אֱפוֹד fem. אֲפוֹדָה; אֱמוּן fem. אֲמוּנָה.

4) The triliteral stems with קָמַץ under the פ׳הַפעַל, which becomes a half-vowel, as soon as the word is lengthened at the end. The ע׳הַפעַל has a long vowel, e. g. אָשָׁם, נָוֶל, שָׁעִיר, חָגוֹר, חָתוּל fem. אַשְׁמָה, גְּוֶלָה, שְׂעִירָה, חֲגוֹרָה, חֲתוּלָה

Rem. 6. The stems with חִירִק or שׁוּרֶק under the ע׳הַפעַל often really are participles, and therefore will be spoken of along with the adjectives; see § 67 I A 2—5.

The same forms we find also with the biliteral stems of which the second stem-letter is doubled; e. g. חָלָל, צְחִיחָה, כָּנִיג, כִּרְכָּה, שְׁמָמָה.

These also generally have a concrete meaning.

5) The triliteral stems with an immovable short vowel under the פ׳הַפעַל, e. g. צַל f. צַלָּה and חַטָא, אַוֶּלֶת f. חַטָּאָה or חַטָאת. When the ל׳הַפעַל is a guttural the fem. form is like צָרַעַת, טַבַּעַת.

These too generally have a concrete meaning.

6) From the triliteral stems there are many fem. nouns in ־ָה with a half-vowel under the פ׳הַפעַל, and a long vowel under the ע׳הַפעַל, which express an operation, e. g. נְקָמָה (also with a guttural as ע׳הַפעַל in the form גְּבָהָה), שְׂרֵפָה, אֲכִילָה, עֲבוֹדָה, רְפוּאָה.

From the biliteral stems, e. g. לַבָּה, סָבָּה.

7) A series of concrete words with קָמַץ under the ע׳הַפעַל, and צֵירֶה or חוֹלָם under the פ׳הַפעַל; e. g. שׁוֹשָׁן f. שׁוֹשַׁנָּה, חוֹתָם f. חוֹתֶמֶת, שֵׂכָר.

8) Rarer forms are nouns such as, כִּבְשָׁן, גּוֹמֶץ, אֹפֶר,

סוֹגַר, כֶּלֶא, כִּילַי, כּוֹבַע, עַמּוּד, כִּישׁוֹר, פְּגוּל, רַתּוּק, כְּנוֹר, פַּטִּישׁ, כּוֹתֶל, סְנֶה; and with the accent on the penultimate, as אָחוּ, תְּהוּ. Also fem. forms, as תּוֹעֵבָה, בְּכוּרָה, תְּמוּרָה, חֲבוּרָה, and the *pluralia tantum* [1]), as תְּכֵיִם, זֻרוֹעִים, שָׁרְגִים, דּוּדָאִים, נְעוּרִים.

The most frequent in use of all these forms are the *pluralia tantum* of the form פְּגוּל, e. g. שְׁלוּחִים, כְּפוּרִים.

9) Certain forms derived from biliteral stems through duplication of both the stem-letters, e. g. חַחְחַת, קָרְקַר, בַּקְבּוּק fem. חַלְחָלָה, שַׁרְשְׁרָה, גְּלְגַּלָּה.

From the triliteral stems also a few nouns are formed through duplication of one or more stem-letters, as סַנְרִיר fem. עַקְלָקָלָה.

10) Finally the forms which appear to have more than three stem-letters, e. g. חֲנָמָל, חֶרְמֵשׁ, עַטַלֵּף, צְפַרְדֵּעַ, שַׁעֲטַנֵּז; all of them generally with a concrete meaning.

II. The derivatives formed by addition of letters.

The letters used to form nouns from verbal stems, are אהוימנת [הֶאֱמַנְתִּיו]. One or more of these letters are for this purpose added either before, after, or between the stem-letters.

1) א before the stem, e. g. אֶזְרָח, אָסוּף, אַרְבֶּה, אֶפְעֶה. Fem. nouns, e. g. אַזְכָּרָה, אַשְׁמֹרֶת, אַמְתַּחַת.

From the biliteral stems, e. g. אֶפֶס, אַבְעֻבּוֹעוֹת (plur.).

2) ה before the stem, e. g. הֵילֶל, הַרְוָחָה.

From the biliteral stems, e. g. הַנָּחָה.

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1) *Pluralia tantum* are nouns which only occur in plural.

3) ו between the stem-letters, e. g. שָׁכְוִי.
From the biliteral stems, e. g. זְוָעָה, זַוְעָה.

4) י before the stem, e. g. יְצָהָר, יַלְקוּט.
From the biliteral stems, e. g. יָרִיב, יְהוֹר.

5) מ

(*a*) before the stem, agreeing with the usual form of the *Chaldee* infinitive, e. g. מִקְרָא, מַסַּע, מִחְיָה, מוֹצָא fem. מוֹצָאָה, and a great many other nouns which later have modified or lost their meaning as infinitive.

(*b*) before the stem, to indicate the place where an action is occurring, e. g. מִכְלָא *kennel*, *stable* from כלא *to shut in*, מוֹעֵד *place of destination* from יעד *to determine*.

(*c*) before the stem to express various other meanings, e. g. מַחְסוֹר, מָסָךְ, מָבוֹא, מֶכֶס; and fem. nouns, e. g. מְדִינָה, מַגֵּפָה, מַהֲפֵכָה, מוֹעֵצָה.

(*d*) before the stem to form words which originally were participles, but later got the meaning of nouns, e. g. מוֹצָק fem. מוֹצָקָה, מַשְׁחִית, מָקֹרָה, מְכַסֶּה, מָטֶה, מַטֶּה and other fem. nouns, as מַאֲכֶלֶת, מַחְתֶּרֶת, מָסֹרֶת (= מַאֲסֹרֶת), מִזְמֶרֶת, מְנַקִּית; and *pluralia tantum*, as מַדְקְרוֹת.

(*e*) sometimes after the stem to indicate a whole which is composed of many small parts, as כְּנָם, סְלָם.

6) נ

(*a*) after the stem, chiefly with the נָחֵי ל״ה, to form nouns terminating in —ון, —יון, or —ָן, e. g. גָּוֹן,

קִנְיָן, הֶרְיוֹן, הֶרוֹן fem. אֲבִיוֹנָה; yet from other verbs also, as שָׁלְחָן, קָרְבָּן, שָׁשׁוֹן, אֲבַדּוֹן fem. עֲשְׁתּוֹנָה.

(*b*) before the stem, e. g. נַפְתּוּלִים (plur.).

7) ת

(*a*) before the stem (generally fem. nouns), chiefly from the נָחֵי ל״ה and from the biliteral stems, e. g. תִּכְלָה, תַּבְנִית, תְּהִלָּה, תְּבוּאָה, תֵּבֵל, תַּחֲנוּן, תַּעַר; and also from other stems, e. g. תִּפְאֶרֶת, תַּבְעֵרָה, תּוֹחֶלֶת; masc. nouns, e. g. תַּמְרוּק.

(*b*) after the stem, chiefly from the נָחֵי ל״ה, e. g. בָּכוּת, בְּכִית, דְּמוּת; sometimes also from other stems, e. g. כְּרִיתוּת, שְׁאֵרִית, זְלוּת.

B. Nouns derived from nomina.

I. Through alteration of vowels, e. g. מַלָּח from מֶלַח, כֹּרֶם from כֶּרֶם (see § 67 II 1).

II. Through addition of letters.

(*a*) Through the addition of the letters הֶאֱמַנְתִּיו, e. g. צְנָרִים from אִישׁ, אִישׁוֹן from עַיִן, אִשָּׁה from אֵשׁ, צְנָאר from צָפַע, צְפָעֹנִי; chiefly through addition of the endings ־וּת and ־וֹת for the purpose of forming *abstracts* from *concretes*, e. g. מִסְכְּנוּת from מִסְכֵּן, רֵאשִׁית from רֹאשׁ.

(*b*) Sometimes also through the addition of other letters, e. g. שַׁרְבִיט from שֶׁבֶט, כַּרְמֶל from כֶּרֶם, שַׁלְהֶבֶת from לַהַב.

§ 57. Compound Nouns.

1) The Hebrew language possesses but very few com-

pound nouns; e. g. בְּלִיַּעַל (from בַּל *not* and the stem יעל *usefulness*) = *worthless*; בְּלוֹמָה (from בְּלִי = בַּל *not* and מָה *what, something*) = *nothing*.

2) When the Hebrew writers wish to express an idea composed of two ideas, they connect the two words, expressing these ideas, by the מַקֵּף, e. g. בְּלִי־שֵׁם *of no significance*.

§ 58. The number of the noun.

The nouns have three numbers, viz. the singular, the dual, and the plural.

A. The dual.

1) Of the monosyllables the dual is formed by adding the termination ־ַיִם to the sing., e. g. יוֹמַיִם from יוֹם *two days*, יָדַיִם from יָד *two hands*.

2) The words which in the sing. have more than one syllable, for the greater part undergo before the ending ־ַיִם the same alterations as the plural forms with the pronominal suffixes (see § 64), e. g. אָזְנַיִם from אֹזֶן, עֵינַיִם from עַיִן, נְחֹשְׁתַּיִם from נְחֹשֶׁת, לְחָיַיִם from לְחִי. — The instances when they take a different form will be dealt with in § 59 treating of the plural.

3) The words which in the plur. end in ־וֹת take the dual form ־וֹתַיִם, e. g. לוּחַ (plur. לְוֻחוֹת) לוּחוֹתַיִם; if however their sing. form ends in ־ָה they may also take the dual form ־ָתַיִם, e. g. שְׁנָתַיִם from שָׁנָה, and חומֹתַיִם from חוֹמָה (plur. חומות).

Rem. 1. Of מֵאָה *hundred* the dual is מָאתַיִם (contracted from מְאָתַיִם).

4) There are duals which have no singular form *(dualia tantum)*, e. g. מַיִם, שָׁמַיִם, כִּלְאַיִם.

Rem. 2. The ם of the dual ending is sometimes missing, e. g. יָדַי Ez. 13,18.

Rem. 3. The use of the dual is very restricted. Generally the plural is used with the number שְׁנַיִם or שְׁתַּיִם, e. g. יוֹמַיִם = יָמִים שְׁנַיִם, שְׁתַּיִם דֻּבִּים *two she-bears*. Objects, however, which either from nature or institution presuppose a *pair*, are regularly used in the dual, e. g. רַגְלַיִם *feet*, מֹאזְנַיִם *balance*, *scales*. With the former class the dual also serves instead of the plur., e. g. שִׁבְעָה עֵינַיִם *seven eyes* Zech. 3,9.

B. The plural.

1) The plural is formed by adding ־ִים or ־וֹת to the sing. according to the following rules.

(*a*) The names of masc. beings generally have the ending ־ִים, e. g. בָּנִים *sons* from בֵּן, אִכָּרִים *tillers of the soil* from אִכָּר.

Rem. 4. אָב father is in plur. אָבוֹת.

(*b*) The names of fem. beings generally have the ending ־וֹת, e. g. בָּנוֹת *daughters* from בַּת, אֲתוֹנוֹת *she-asses* from אָתוֹן.

Rem. 5. The plur. of אִשָּׁה *woman* however is נָשִׁים, of רָחֵל *ewe* רְחֵלִים, of פִּילֶגֶשׁ *concubine* פִּילַגְשִׁים.

(*c*) Nouns, which in the sing. have a fem. ending, generally take ־וֹת in the plur., e. g. יְשׁוּעָה from יְשׁוּעוֹת, עֲטָרָה from עֲטָרוֹת, מַלְכוּת from מַלְכֻיוֹת.

Rem. 6. The plur. of שִׁבֹּלֶת however is שִׁבֳּלִים, of חַטָּה חִטִּים, of מָלֵא מְלֵאִים, of זָנוּת זְנוּתִים, of חֲנִית חֲנִיתִים and חֲנִיָּה חֲנִיּוֹת; etc.

2) Uncommon plur. endings are:

(*a*) ־ִי instead of ־ִים, e. g. עַמִּי Ps. 144,2,

(*b*) ־ִין instead of ־ִים, e. g. בָּנָיִן Daniel,

(*c*) ־ֵי, e. g. בְּלוֹנֵי Jer. 22,14.

Rem. 7. The difference of the plur. and dual sometimes denotes a difference of meaning, e. g. יָדַיִם *hands* and יָדוֹת *handles*, כַּפַּיִם *hands* and כַּפּוֹת *spoons*.

3) There are a great many words which only occur in plur., e. g. the nouns of the forms כְּפוּרִים and נְעוּרִים; as also the words מַצָּפוּנִים, מַקְהֲלוֹת, קְוָצוֹת and others.

4) The י of ־ִים sometimes falls away, chiefly when the חִירִק גָּדוֹל precedes, e. g. צַדִּיקִם; and also the ו of ־וֹת when the חוֹלָם precedes, e. g. מְאֹרֹת.

§ 59. The alterations which the noun undergoes before the plural ending is added to it.

A. Nouns *without* a fem. ending.

(*a*) Monosyllables *without* a preceding half-vowel.

1) The קָמַץ and צֵירֶה of certain words are shortened into פַּתַח or חִירִק, whilst in other words they remain, e. g. יַמִּים from יָם, דָּמִים from דָּם, קִנִּים from קֵן, אֲתִים and אִתִּים from אֵת.

Rem. 1. The plur. of בֵּן is בָּנִים, of חֵטְאִים חֲטָאִים.

2) The other long vowels remain, e. g. צִירִים from צִיר, דוּרִים and דורות from דור, לוּחוֹת from לוּחַ.

Rem. 2. עִיר is in plur. עָרִים and עֲיָרִים, דֹּב pl. דְּבִים, שׁוֹר pl.

חוֹחַ, pl. חֹחִים and חֲוָחִים, שׁוּק pl. שְׁוָקִים, דּוּד pl. דּוֹדִים and דּוֹדָאִים, דְּוָדִים.

3) The פַּתַח either remains or becomes חִירִק, e. g. בַּדִּים from בַּד, סְפִים from סַף (See § 63 A *b*).

Rem. 3. גַּיְא is in plur. גֵּיאָוֹת.

4) The plur. of פֶּה is פִּיוֹת, פִּוֹת, and פְּיִפִיוֹת.

(*b*) Monosyllables *with* a preceding half-vowel.

1) The plur. endings ־ִים and ־וֹת are added to the sing. causing no alteration of vowel except when the syllable is open and its vowel חִירִק, e. g. צְבָאוֹת from צְבָא, בְּאֵרוֹת from בְּאֵר, גְּדוּדִים from גְּדוּד, אֱמוּנִים from אֱמוּן (cf. § 56 A I 3 Rem. 5), חֲבַסִּים from חֲבַס.

Rem. 4. שַׁלְוָה is in plur. שַׁלְוִים.

2) When the syllable is open and its vowel חִירִק, the latter becomes קָמַץ, e. g. עֲדָיִים from עֲדִי, צְבָאוֹת from צְבִי.

Rem. 5. כְּלִי is in plur. כֵּלִים.

(*c*) Words with two syllables (except the segolate forms).

1) Only the קָמַץ and צֵירֶה undergo an alteration. When they occur in the first syllable they become a half-vowel. In the second syllable the קָמַץ either is shortened into פַּתַח or remains, and the צֵירֶה remains when the vowel of the first syllable has been changed into a half-vowel, otherwise it becomes a half-vowel, e. g. דְּבָרִים from דָּבָר, לְבָבוֹת from לֵבָב, מְכוֹנִים from מָכוֹן, מַחֲמַדִּים from מַחְמַד, גְּמַלִּים from גָּמָל, חֲצֵרִים from חָצֵר, כְּסָאוֹת from כִּסֵּא.

Rem. 6. It appears from these examples that no difference is made whether the letters belong to the stem or not.

Rem. 7. חָדָשׁ and פָּרָשׁ are in plur. חֲדָשִׁים and פְּרָשִׁים.

Rem. 8. The חוֹלָם of the second syllable sometimes becomes שׁוּרֶק, e. g. מְגוּרִים from מָגוֹר; or חָטוּף קָמַץ, e. g. צְפָרִים from צִפּוֹר, שְׁבָלִים from שִׁבֹּלֶת.

2) The words however terminating in ־ֶה merely change this ending into ־ִים or ־וֹת, and retain even the קָמַץ of the first syllable, e. g. קָנִים from קָנֶה, חָוּוֹת from חָוֶה. — טָלֶה alone is in plur. טְלָאִים.

3) The exceptions to the rule in n° 1 are few, e. g. שָׁבוּעַ is in plur. שְׁבֻעוֹת and שְׁבוּעוֹת or שְׁבֻעִים and שְׁבוּעִים; אָחוֹת pl. אֲחָיוֹת; אֵיתָן pl. אֵיתָנִים; אַבְנֵט pl. אַבְנָטִים; אֶשְׁכֹּל pl. אֶשְׁכְּלוֹת, אַשְׁכְּלוֹת and אַשְׁכֹּלוֹת.

(*d*) Segolate forms.

1) All the segolate forms, except these of which עַ֫הַפְעַל is ו or י, change the vowel of the first syllable into a half-vowel, whilst the auxiliary vowel becomes קָמַץ, e. g. זְבָחִים from זֶבַח, רְמָחִים from רֹמַח, חֲלָקִים from חֵלֶק, כְּלָבִים from כֶּלֶב.

Rem. 9. אֵהֶל however is in pl. אֳהָלִים; חֵדֶשׁ pl. חֳדָשִׁים and קֶדֶשׁ pl. קְדָשִׁים both words with חָטוּף קָמַץ in the first syllable.

2) The segolate forms with ו as עַ֫הַפְעַל, change the first vowel into חוֹלָם, and lose the auxiliary vowel, e. g. מוֹתִים from מֶוֶת, עוֹלוֹת from עֵוֶל.

3) The segolate forms with י as עַ֫הַפְעַל change the first vowel into צֵירֶה, and lose the auxiliary vowel, e. g. אֵילִים from אַיִל, עֵינוֹת from עַיִן.

Rem. 10. בַּיִת is in pl. בָּתִּים, עַיִר pl. עֲיָרִים; as for גַּיְא see Rem. 3.

(*e*) Words with three syllables.

Without the fem. ending these words are only to be found of the form זָקֵן. They lose the קָמַץ before the plur. ending and for the rest undergo the same alterations as in the סְמִיכוּת and with suffixes (see § 60 A *b* 1 and § 63 C *b*), e. g. עֶשְׂרוֹנִים from עֶשְׂרוֹן, שְׁנָיוֹנוֹת from שְׁנָיוֹן.

B. Nouns *with* a fem. ending.

1) Nouns ending in ־ָה throw off this termination and take in its place ־ִים or ־וֹת, e. g. פָּרוֹת from פָּרָה, מִדּוֹת from מִדָּה, מְלִים from מִלָּה. Those however which are the fem. of segolate forms undergo before ־וֹת the same alterations as the latter (see above A *d*), e. g. שִׁכְלוֹת from שִׂכְלָה, עַלְמוֹת from עַלְמָה, חֲרָפוֹת from חֶרְפָּה.

2) Nouns in ־ֶת and ־ַת form their plur. like the corresponding nouns in ־ָה, e. g. בַּהֶרֶת (= בֶּהָרָה) pl. בָּהָרוֹת, מִטְפַּחַת = (מִטְפָּחָה) pl. מִטְפָּחוֹת, כְּתֹנֶת (= כֻּתָּנָה) pl. כֻּתָּנוֹת.

Rem. 11. אִגֶּרֶת is in pl. אִגְּרוֹת, כֶּסֶת pl. כְּסָתוֹת.

3) Nouns in ־וֹת form their plur., which very rarely occurs, as if they ended in ־ָיָה, e. g. מַלְכוֹת pl. מַלְכָיוֹת.

Rem. 12. זְנוּת is in pl. זְנוּתִים, עֵדוּת pl. עֵדוֹת and עֵדוֹת.

4) Of חֲנִית the plur. is חֲנִיתִים and חֲנִיתוֹת; מַשְׂכִּיוֹת pl. of מַשְׂכִּית; שְׂחִיתוֹת pl. of (שְׂחִית).

§ 60. The Construct State (סְמִיכוּת *status constructus*).

When two ideas, of which one is the main idea *(nomen regens)* and the other the subordinate idea *(nomen*

rectum), are to be connected so as to form one idea, this connection may in English be expressed in different ways; viz. through declension of the *nomen rectum*, e. g. *the man's word*; or through making a compound, e. g. *stone-cutter*, or by means of a preposition, e. g. *they that go into the town*, or by changing the *nomen rectum* into an adjective, e. g. *a golden dish*.

The construction usually employed in Hebrew for expressing such a connection of ideas is the *status constructus (st. constr.)*: i. e. the *nomen regens*, after certain alterations, is placed first, and the *nomen rectum* follows unchanged. The examples above quoted are in in Hebrew קַעֲרַת זָהָב, בָּאֵי הָעִיר, חָרַשׁ אָבֶן, דְּבַר הָאִישׁ.

The alterations which the *nom. reg.* undergoes are the following.

A. Singular words *without* fem. termination.

a. Of the monosyllables only those with קָמַץ are altered by changing the קָמַץ into פַּתַח, e. g. פֶּר becomes פַּר, יָד becomes יַד.

Rem. 1. אָב and אָח become in the *st. constr.* אֲבִי and אֲחִי; קֶן becomes קַן, גֵּיא גַּיְא, שֵׂה שֵׂה, פִּי פִּה. — יָם remains unaltered except in יַם־סוּף *the Red Sea*.

b. Words of more than one syllable, the segolate forms excepted.

1) The קָמַץ and צֵירֶה of the penultimate *open* syllable become a half-vowel in words of two syllables, and fall away in words of more than two syllables, e. g. דְּבַר

from דָּבָר, רַעֲבוֹן from רָעָב, קְצִין from קָצִין, שִׁבְרוֹן from שֶׁבֶר, שִׁעַר from שַׁעַר.

Rem. 2. The קָמַץ in the penultimate syllable of חָרָשׁ and פָּרָשׁ remains (cf. § 59. Rem. 7), and also the צֵירֶה in מִיטָב, נֶגֶר, אֵזוֹר. Certain words moreover in ־ָה resemble in the *st. constr.* the corresponding words in ־ַת, e. g. מְלֶאכֶת from מְלָאכָה, מְלֶחֶמֶת from מִלְחָמָה.

2) The other vowels of the penultimate syllable remain unaltered independently whether the syllable is open or closed, e. g. אֶצְבַּע, מוֹעֵד, כִּכַּר, אַבִּיר.

3) The קָמַץ of the last *closed* syllable becomes פַּתַח, e. g. דָּבָר from דְּבַר, חָרָשׁ from חָרַשׁ, כָּנָף from כְּנַף, שָׁעַר from שְׁעַר; also the צֵירֶה in מַקֵּל, מְזֻבָּח and in words of the form פָּעֵל, e. g. יָהַד from יְהַד, חָצַר from חֲצַר.

In all other instances the vowel of the last *closed* syllable remains unaltered, e. g. אֲדוֹן from אֲדֹן, אַלּוּף from אַלּוּף, נָבִיא from נְבִיא.

Rem. 3. כָּתֹף and יָרֵךְ become כָּתֵף and יֶרֶךְ. אָבֵל becomes אָבֶל with מַקֵּף.

4) When the last syllable is *open* the vowel remains, even the קָמַץ, e. g. נְבִיא from נָבִיא, צָבָא from צָבָא. The words however in ־ֶה change this ending into ־ֵה, e. g. שָׂדֵה from שָׂדֶה.

c. The segolate forms.

The segolate forms remain unchanged, e. g. אֶבֶן, חֵלֶב, נַעַר, פֹּעַל, אֹזֶן; except those with ו and י as second stem-

letter, which undergo the same alterations as before the plur. endings (cf. -§ 59 A *d* 2. 3) e. g. מוֹת from מָוֶת, בֵּית from בַּיִת; also נָיְא becomes נָיִא.

B. Singular words *with* fem. termination.

1) The termination ־ָה becomes ־ַת. The קָמַץ, and frequently also the צֵירֶה, of the penultimate syllable become a half-vowel, and in consequence the preceding half-vowel goes over into an auxiliary vowel, e. g. שִׁפַּת from שָׂפָה, מַתָּנַת from מַתָּנָה, עֶצֶת from עֵצָה, מַצֶּבֶת from מַצֵּבָה, אַדֶּמֶת from אֲדָמָה, בְּהֶמֶת from בְּהֵמָה. — Every other vowel immediately before ־ָה remains unaltered, e. g. רַנַּת, אַמַּת from רִנָּה and אָמָה.

Rem. 4. We find however בָּבַת, עָקַת, פָּרַת and צָרַת from (בָּבָה), (עָקָה), פָּרָה, and צָרָה; just as תֵּבַת from תֵּבָה and many others with צֵירֶה in the penultimate.

2) Nouns with other fem. endings remain unaltered, e. g. קִטְרַת, אַמְתַּחַת *st. constr.* from קִטְרֶת and אַמְתַּחַת.

Rem. 5. כְּתֹנֶת is in the *st. constr.* כְּתֹנֶת.

C. Dual and plural nouns.

The terminations ־ַיִם and ־ֵיִם are shortened into ־ֵי. The ending ־וֹת remains unchanged.

The first part of the word moreover undergoes the following alterations.

(*a*) The קָמַץ and צֵירֶה immediately before the plur. termination become a half-vowel, and in consequence the preceding half-vowel changes into an auxiliary vowel, e. g. יְדֵי, דְּמֵי, אֲבוֹת, כְּלֵי, שְׁמוֹת, תּוֹשְׁבֵי,

תּוֹשָׁבִים, שְׁמוֹת, כֵּלִים, אָבוֹת, דָּמִים, יָדִים, from תּוֹעֵבוֹת, תּוֹעֵבוֹת; and חַכְמוֹת, פָּעֳלֵי, בְּאֵרוֹת, צְבָאוֹת from צְבָאוֹת, חֲכָמוֹת, פְּעָלִים, בְּאֵרוֹת.

The קָמַץ however remains unchanged before a guttural or ר, e. g. עָרֵי, רָעֵי, פָּרֵי, from עָרִים, רָעִים, פָּרִים.

Rem. 6. בָּתִּים is in the *st. constr.* בָּתֵּי; גְּדָיִים and חֲטָאִים and לְחָיִים in *st. constr.* גְּדָיֵי, חֲטָאֵי, לְחָיֵי. — The צֵירֶה of the segolate forms always remains, e. g. זֵיתֵי from זֵיתִים.

(*b*) All the other vowels remain unaltered, e. g. נְדִיבֵי from נְדִיבִים, גִּבּוֹרֵי from גִּבּוֹרִים, מְגוּרֵי from מְגוּרִים, צַפָּרֵי from צִפֳּרִים.

Rem. 7. אַהֳלֵי is in the *st. constr.* אָהֳלֵי.

D. Rare and only poetic forms of the *st. constr.* are the terminations ־ִי and ־וֹ, e. g. בְּנִי אֲתוֹנוֹ = בֶּן אֲתוֹנוֹ; חַיִת יָעַר = חַיְתוֹ יָעַר.

§ 61. The ה locative [1]).

1) The direction *whither* with verbs of motion may be expressed by אֶל or the letter-preposition ל (cf. §§ 83, 84 B 2), but also by ־ָה appended to the noun.

2) Before this ־ָה the last *short* vowel in a *closed* syllable *not* having the accent is omitted, e. g. בַּיְתָה from בַּיִת, אַרְצָה from אֶרֶץ, הָאֹהֱלָה from אֹהֶל. If however the last vowel is *long* or has the accent, or ־ָה is appended to a noun in the *st. constr.* no alteration is made, e. g. בָּבֶלָה, מִדְבָּרָה, בֵּיתָה, שְׁאוֹלָה from בָּבֶל, בֵּית, שְׁאוֹל, מִדְבַּר.

1) Alterations in consequence of signs of tone or interpunction will be dealt with in §§ 88 II, 89 and 90.

§ 62. The pronominal suffixes of the noun (הַכִּנּוּיִם).

1) When a noun is to be connected with a pronoun *(genitive of subject or object)* suffixes are used just as with the verbs. — The pronominal suffixes therefore take the place of the possessive pronoun.

2) The suffixes appended to a singular noun differ from those which are used for the dual and plural.

3) The suffixes of a singular noun are:

	Plural.	Singular.	
1st pers.	־ֵנוּ, נוּ	־ִי gem.	
2d pers.	־ְכֶם, כֶם	־ְךָ, ךָ	m.
	־ְכֶן, כֶן	־ֵךְ, ךְ	f.
3d pers.	־ָם, הֶם	־ֵה, ־ֶה, וֹ, ו, הוּ	m.
	־ָן, הֶן	־ָהּ, ־ָה, ־ַהּ	f.

4) The suffixes without union-vowel or שְׁוָא only occur with those very rare forms of the noun ending in a vowel, e. g. אֲבִיהֶם, פִּינוּ, אָחִיו, פִּיהוּ, אָבִיךְ.

5) The suffixes of a dual or plural noun are:

	Plural.	Singular.	
1st pers.	־ֵינוּ	־ַי	gem.
2d pers.	־ֵיכֶם, כֶם	־ֶיךָ	m.
	־ֵיכֶן, כֶן	־ַיִךְ	f.
3d pers.	־ֵיהֶם, הֶם	־ָיו, ־ֵיהוּ	m.
	־ֵיהֶן, הֶן	־ֶיהָ	f.

§ 63. Alterations which the singular nouns undergo before they are connected with suffixes.

A. Monosyllables *without* a preceding half-vowel.

(*a*) The קָמַץ קָטָן and צֵירֶה are: — 1) before כֶם and כֶן shortened. — 2) before ךָ and ךְ either shortened or retained. — 3) before the other suffixes they become a half-vowel, or are shortened, or retained; e. g. שְׁמִי, שְׁמְךָ, שְׁמֶךָ, שְׁמָכֶם from שֵׁם; יָדִי, יָדְךָ, יָדֶךָ, יָדָם from יָד; קִנּוֹ from קֵן; בְּנוֹ, בָּנוֹ from בֵּן; גַּמְלִי, גַּמְלְךָ, גַּמְלֶךָ, גַּמְלָם from גָּמָל.

Rem. 1. אָב, אָח and (חָם) with suffixes are, אָבִי, אֲבִיכֶם, אָבִיךָ, אָבִיהוּ etc.

(*b*) The פַּתַח either remains or becomes חִירִק, e. g. בַּדִּי from בַּד, פִּתִּי from פֶּתִי (cf. § 59 A *a* 3).

(*c*) Of שֶׂה we find שִׂיוֹ and שִׂיהוּ. With פֶּה the suffixes are appended to the form of the סְמִיכוּת, e. g. *st. constr.* פִּי therefore פִּיוֹ, פִּיהוּ. — *My mouth* is פִּי.

(*d*) All the other vowels remain before the suffixes, e. g. עִירוֹ from עִיר, רִיבְכֶם from רִיב, אוֹרְךָ from אוֹר, סוּסִי from סוּס.

Rem. 2. The חוֹלָם however of certain nouns is shortened into קִבּוּץ or קָמַץ חָטוּף, e. g. חָקְקָם, חָקְקֶךָ, חָקְקִי from חֹק; עֻזִּי and עָזִּי from עֹז.

B. Monosyllables *with* a preceding half-vowel.

(*a*) The חִירִק in an *open* syllable falls away before the suffixes and the preceding half-vowel becomes an auxiliary vowel (סֶגוֹל, חִירִק, or קָמַץ חָטוּף), e. g. שִׁבְיוֹ, שִׁבְיְךָ from שִׁבִי; עָנְיִי from עָנִי.

(*b*) The חוֹלָם of the infinitive form פָּקֹד is shortened before כֶם and כֶן, e. g. אֲכָלְכֶם; before the other suffixes, with exception of ךָ, it becomes a half-vowel, whilst the half-vowel of the פִּ֫הְפַּעַל becomes קָמַץ חָטוּף or חִירִק, e. g. שִׁכְבָה, פָּקְדִי, אָכְלוּ, בִּגְרוּ. — Before ךָ the alterations are made in either manner, e. g. עָמְדְךָ and שָׁכְבְךָ.

(*c*) In the other cases the noun remains unaltered, e. g. גְּבוּלְכֶם, גְּבוּלֵךְ from גְּבוּל; יְאֹרְךָ from יְאֹר.

C. Words of more than one syllable *without* fem. termination (the *segolate* forms excepted).

(*a*) The words in ־ֶה throw off this ending, e. g. שָׁדַי, שָׁדֵהוּ from שָׂדֶה; מְקֹמְכֶם, מְקֹמֵךְ from מָקוֹם.

(*b*) The קָמַץ and צֵירֶה as final vowels are shortened before כֶם and כֶן, e. g. מַקֵּלְכֶם, שַׁבַּתְכֶם, קָרְבַּנְכֶם from מַקֵּל, שַׁבָּת, קָרְבָּן. Sometimes also the חוֹלָם, e. g. מָעֲוֹנְכֶם from מָעוֹן.

(*c*) With the other final vowels or before the other suffixes, the forms of the *st. constr.* are taken (§ 60 A *b*), of which the final short vowel is either lengthened or changed into its original long vowel, e. g. בָּנֶיהָ (בָּנִים); בָּנַי (בָּנִים); בָּנֵיכֶם (בָּנִים); בָּנֶיךָ (בָּנִים); בָּנָיו (בָּנִים); בָּנֵינוּ (בָּנִים); בָּנֵיהֶם (בָּנִים); בָּנֶיהָ (בָּנוֹת); בָּנַי (בָּנוֹת); בָּנֵיכֶם (בָּנוֹת); בָּנֶיךָ (בָּנוֹת); בָּנָיו (בָּנוֹת); בָּנֵינוּ (בָּנוֹת); בָּנֵיהֶם (בָּנוֹת).

Rem. 3. Exceptions are יָדֵךְ (יָד); שַׁבָּתוֹ (שַׁבָּת); מַקָּלִי (מַקֵּל); גָּלָל (גַּלָּל); כְּהָפָה (כֶּתֶף); יְרֵכוֹ (יָרֵךְ).

D. The *segolate* forms.

1) The forms with ו and י as עַ֫הְפַּעַל have their suff-

ixes appended to the *st. constr.*, e. g. מוֹתוֹ from מָוֶת (מות); בֵּיתְךָ from בַּיִת (בית); זֵיתָם from זַיִת (זית).

Rem. 4. Exceptions are שִׁיתוֹ ,שִׁירוּ ,עֵיר ,עַיִר ,עֵלוּ ,עָלֶה.

2) The other *segolate* forms lose the auxiliary vowel and shorten the חוֹלָם of the 1st syllable into קִבּוּץ or קָמַץ, and the צֵירֶה into חִירִק or סֶגוֹל. — The פַּתַח however remains and the סֶגוֹל either remains or changes into חִירִק or פַּתַח; e. g. חָדְשׁוֹ from חֹדֶשׁ; קָמְצוֹ from (קֹמֶץ); יִצְרוֹ from יֵצֶר; חֶלְקוֹ from חֵלֶק; נַעֲרוֹ from נַעַר; נִכְדוֹ from נֶכֶד; בִּגְדוֹ from בֶּגֶד; אַבְנוֹ from אֶבֶן.

Rem. 5. Of נַכַּח we find נִכְחוֹ.

E. Words of more than one syllable *with* fem. termination.

1) The words in ־ָה have כֶם and כֶן appended to the *unaltered st. constr.*, and the other suffixes to the *st. constr.* with prolonged final vowel; e. g. אִמְרָתִי ,אִמְרָתְכֶם from אִמְרָה (אמרה); זְמָתָם ,זְמָתְכֶן from זִמָּה (זמה).

Rem. 6. The words however which in the *st. constr.* end in אֶת (cf. § 60 Rem. 4) follow the rule of n° 2.

2) The words in ־ֶת and ־ַת change the second half just as the *segolate* forms, whilst their first half remains unaltered, e. g. בָּשְׁתָּם from בֹּשֶׁת ,לִבָּתוֹ from לֵבָב ,אַבַּרְתּוֹ from אֲבֶרֶת.

3) The words in ־ֵית and ־וּת remain unaltered, e. g. זְנוּתְכֶם ,בְּרִיתִי.

4) אֲחוֹת and חָמוֹת are with suffixes אַחוֹתִי etc. חֲמוֹתָהּ etc.; and in the same manner are altered the infinitives

in וֹת— with two syllables, e. g. רְאוֹתִי from רָאוֹת; those however with more than two syllables remain unaltered, e. g. בְּהָיוֹתְכֶם, בְּהַבָּנוֹתוֹ.

Rem. 7. Examples of nouns connected with suffixes will be given in appendix 4.

§ 64. Alterations of the dual and plural forms before they are connected with suffixes.

(*a*) The forms in ־ִים and ־ַיִם.

1) כֶם, כֶן, הֶם, הֶן are appended to the *st. constr.*, e. g. דִּבְרֵיכֶם, מַלְכֵיהֶם from דְּבָרִים (דִּבְרֵי), מְלָכִים (מַלְכֵי).

2) The other suffixes are appended to the dual and plural forms, after ־ִים and ־ַיִם have been cut off, e. g. יָדָיו, מְלָכֶיהָ, דְּבָרֵינוּ.

(*b*) The forms in וֹת— have their suffixes appended to the unaltered *st. constr.*, e. g. שְׁמוֹתֵיךְ from שְׁמוֹת (שְׁמוֹת), אֲבוֹתָיו from אָבוֹת (אֲבוֹת).

§ 65. The noun with prefixed letters (מִשֶּׁה וְכָלֵב).

Of the letters which are prefixed the ה alone is here considered, because the others will be spoken of in §§ 83, 84 B and 85 B.

The ה prefixed to a noun has two different meanings.

a. As הַיְדִיעָה it has a meaning corresponding with that of our definite article.

1) ה' הַיְדִיעָה has פַּתַח as its vowel, e. g. הַשֵּׁם. Before a guttural or ר it usually has קָמַץ, but before ח it often retains פַּתַח, e. g. הָאָדָם, הָרֶכֶב, הַחוֹמָה.

2) If ח has קָמַץ, ה' הַיְדִיעָה generally has סֶגוֹל, e. g. הֶחָכָם, הֶחָג; so also before ה and ע provided they have not the accent, e. g. הֶהָרִים, הֶעָפָר yet הָהָר, הָעָם.

b. As ה' הַשְׁאֵלָה (ה *interrogative*) it introduces a question.

1) The ה *interrogative* has פַּתַח חָטַף, e. g. הֲגוֹי. Before a guttural which has no קָמַץ, and before a half-vowel it has פַּתַח, e. g. הַחָקַר, הַכִּבְרָכָה [1]).

2) When the guttural has קָמַץ, the ה *interrogative* has סֶגוֹל, e. g. הֶחָכָם Job 15,2; הֶעָלָה Job 13,25.

CHAPTER XI.

The adjective (תֹּאַר הַשֵּׁם).

§ 66. The gender of the adjectives.

1) All adjectives are capable of receiving a fem. form *(motio)*.

The masculine is the primitive form, from which the feminine is derived.

2) This derivation is made by appending ־ָה or ־ֶת, and when the masc. form ends in ־ִי a simple ת, under

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1) The letter following ה *interrogative* has no דָּגֵשׁ that it may be distinguished from ה' הַיְדִיעָה. Whenever this distinction can be disregarded, for instance with words incapable of ה' הַיְדִיעָה, a דָּגֵשׁ is placed in the letter following ה *interrogative*, as is usually done after a short vowel; e. g. הַבִּמְחָנִים, הַלְּבָן, הַיֵּיטָב.

the same rules for the alteration of vowels as those given for the substantives, e. g. שׁוֹמֵר, מֵבִיא, גָּדוֹל, רָקוֹחַ fem. רְקוֹחָה, שׁוֹמֶרֶת, מְבִיאָה, גְּדוֹלָה; שְׁלִישִׁי fem. שְׁלִישִׁית and שְׁלִישָׁה.

Rem. When the last stem-letter is a guttural, the סֶגוֹל of ־ֶת is changed into פַּתַח, and this change again affects the preceding סֶגוֹל, e. g. מַנַּעַת, בּוֹרַחַת from מֹנֵעַ, בּוֹרֵחַ.

3) Masc. forms in ־ֶה become fem. by changing their termination into ־ָה, e. g. גּוֹלָה, נָפָה from גּוֹלֶה, נָפֶה.

4) The adjectives of the form פָּעוֹל with א or ע as 1st stem-letter shorten their חוֹלָם before the fem. termination, e. g. עֲנִיָּה, אֲיֻמָּה. In the same manner (נָקְדָּה) from נָקוֹד. — מָתוֹק is in fem. מְתוּקָה.

§ 67. The derivation of the adjectives.

All adjectives are derived either from the stem of a verb or from a nomen.

Primitive or compound adjectives are not found.

I. Adjectives derived from a verbal stem.

A. *Without* addition of letters.

1) The participles of the קַל and the נִפְעַל, e. g. יוֹשֵׁב, נָכוֹן, בָּא, שָׂב, צַר, טוֹב, מֵת, נֶעֱזָב, עָצוּר, קָטֹן, זָקֵן.

2) The בִּינוֹנִי פָּעוּל of the קַל of the triliteral stems has as adjective the collateral form פָּעִיל, e. g. שָׂנִיא and שָׂנוּא Deut. 21,15. — This collateral form is frequently used as a substantive, e. g. מָשִׁיחַ *the anointed*, sometimes with an intransitive sense as צָעִיר *young* and sometimes even

with an active sense, as נָבִיא *prophet.* — The primitive forms also now and then have similar meanings, e. g. בָּחוּר *lad*; שָׁכֵן *dwelling* Judges 8,11; אָחוּז *holding* Cant. 3,8.

3) With the בִּינוֹנִי פָּעוּל is closely connected the form פָּעוֹל e. g. רַחוּם, שַׁכּוֹל. This form is generally used to denote a certain characteristic quality, a meaning which the form פָּעוּל also now and then expresses, e. g. חָרוּץ *a diligent man.*

4) Also the form פַּעִיל is closely connected with the בִּינוֹנִי פָּעוּל. This form has the alterations of both n° 2 and 3, as אַסִּיר and אָסִיר; and is used as substantive e. g. אַסִּיר and as adjective, e. g. צַדִּיק.

5) The form פָּעָל of the triliteral stems, e. g. חָכָם, עָנִי, with a purely adjective meaning. With the verbs נָהֵי ל״ה this form has a סֶגוֹל under the second stem-letter e. g. קָשֶׁה.

6) Closely connected with the preceding is the form פַּעַל, e. g. חַטָּא, נַנָּב. This form denotes a quality as a habit.

Rem. 1. A rare collateral form of פַּעַל is קַנּוֹא Nah. 1,2.

7) The form פָּעוֹל of the triliteral stems, e. g. קָרוֹב, עָנֹג.

8) The forms פִּעוֹל and פִּעֵל of the triliteral stems, e. g. עִקֵּשׁ, נִבּוֹר. The latter form is chiefly used to qualify certain organic operations, as אִלֵּם *deaf*, פִּקֵּחַ *sharp of sight or hearing*, חֵרֵשׁ *deaf* (cf. § 4 Rem. 5).

B. *With* the addition of letters prefixed or appended.

1) All the participles except those of the קַל and נִפְעַל, e. g. מְחוֹלֵל, מְצֹר, מִתְנַקֵּם, מַשְׁחִית, מְמוֹרָט, מְזֹהָם.

2) Adjectives of the form פַּעְלוֹל, e. g. גַּבְנוֹן.

3) Adjectives formed by duplication of the last two stem-letters of the triliteral stems, e. g. פָּהַלְהַל; chiefly in use with colours, to express a modification of the original colour, e. g. אַדַמְדָּם *deep red, crimson* from אָדֹם *red*.

II. Adjectives derived from a nomen.

1) Like the בִּינוֹנִי פּוֹעֵל of the קַל various adjectives are formed without addition of letters. They are however generally used as substantives, e. g. כּוֹרֵם *vine-dresser* from כֶּרֶם *vineyard*.

2) By appending the termination ־ִי (fem. ־ִית) adjectives are formed:

(*a*) from proper names to denote ones origin, e. g. יִשְׂרְאֵלִי *Israelite* from יִשְׂרָאֵל *Israel;* אֲרָמִית *Aramaic* from אֲרָם *Aram*.

(*b*) from the cardinal numbers to make the ordinals, e. g. שִׁשִּׁי *the sixth* from שֵׁשׁ *six*.

Rem. 2. When these adjectives are formed from a compound proper name, the component parts of the proper name are first separated, e. g. אֲבִי הָעֶזְרִי *the Abiezerite* from אֲבִיעֶזֶר *Abiezer*.

§ 68. The number of the adjective.

1) The adjective has two numbers, viz. the *singular* and the *plural*.

2) The plur. of *all* the masc. adjectives ends in ־ִים and that of *all* the feminine in ־וֹת, e. g. פָּנִים from פָּנֶה and פָּנוֹת from פָּנָה.

3) The plur. is formed from the sing. according to the

same rules as those for the substantives, e. g. חֲכָמִים, שׁוֹמְרוֹת, שׁוֹמְרִים from שׁוֹמֶרֶת, חָכָם (cf. § 59). — The adjectives, however, spoken of in § 66,4, undergo here the same alteration as has been explained there, e. g. מְתוּקִים, נְקֵדִים, אֲדָמִים; whilst the fem. forms in ־וֹת form their plur. like the corresponding forms in ־וָה e. g. עִבְרִיוֹת from עִבְרִית (עִבְרִיָּה).

§ 69. Other causes for which the adjectives are altered.

(*a*) The *st. constr.* and the *literae praefixae* affect the adjectives in the same manner as the substantives, e. g. גְּדוֹל, מְאִירַת, וְפַת, וְפֵה from גָּדוֹל, מְאִירָה, וָפָה; הָאַדִּיר, הַגָּדוֹל from אַדִּיר, גָּדוֹל. — The plurals however of monosyllabic participles retain in the *st. constr.* even the קָמַץ and צֵירֶה, e. g. מְהֵי, צָרֵי from מְהִים, צָרִים.

(*b*) Adjectives may be connected with suffixes like the substantives, whenever they are used as such. This occurs chiefly with the participles.

The appending of suffixes takes place according to the following rules.

1) The monosyllables always retain their vowel, e. g. צָרֵי, גָּרוֹ (cf. *a*).

2) The sing. masc. of the בִּינוֹנִי פּוֹעֵל of the קַל changes the צֵירֶה of the ע׳הַפְעַל before ךְ, כֶם, כֶן into סְגוֹל, e. g. חַתָּנֵךְ; and when ע׳ or ל׳הַפְעַל is a guttural into פַּתָח, e. g. שִׁנַּאֲךָ, גֹּאֲלֵךְ. Before the other suffixes צֵירֶה becomes a half-vowel, e. g. שִׁנְאוֹ, גֹּאֲלָם, שׁוֹמְרִי.

3) The sing. masc. of the בִּינוֹנִי of the פָּעַל changes the צֵירֶה of the עֹ֫הַפעל before ךָ, כֶם, כֶן into סֶגוֹל or חִירֶק, e. g. מְקַדִּשְׁכֶם, מְקַלֶּלְךָ. When, however, the ל֫הַפעל is a guttural the צֵירֶה remains, e. g. מְשַׁלַּחֲךָ. Before the other suffixes it becomes a half-vowel, e. g. מְקַבְּצָם, מְקַדְּשׁוֹ.

4) All other forms follow the rules of the substantives, e. g. מַפְרֵךְ, מְיַדְּעִי, אֲהוּבִי, קְרוֹבוֹ, מַעֲרִיצְכֶם.

CHAPTER XII.

The pronoun (כִּנוּי).

§ 70. 1) The pronouns which are expressed by a separate words are:

(*a*) The *personal pronoun* (כִּנוּי הַנּוֹשֵׂא) as *subject*.

(*b*) The *demonstrative pronoun* (כִּנוּי הָרוֹמֵז).

(*c*) The *relative pronoun* (כִּנוּי הַמִּצְטָרֵף).

(*d*) The *interrogative pronoun* (כִּנוּי הַשְּׁאֵלָה).

2) The *personal pronoun* as *object* has been treated of as suffix appended to the verb (§§ 46—49).

The *possessive pronoun* (כִּנוּי הַקִּנְיָן) has been treated of as a suffix appended to the noun (§§ 62—64 and 69).

The *reflexive pronoun* (כִּנוּי הַחוֹזֵר) is expressed in the following manner:

(*a*) by means of certain conjugations of the verb, chiefly by the הִתְפַּעֵל, e. g. הִתְנַכֵּר *to make oneself unknown*, הִתְרָאוֹת *to behold one another*, but also by the נִפְעַל

especially with a reciprocal sense, e. g. הִסָּתֵר *to hide oneself*, הִתָּגֵשׁ *to strive with one another*.

(*b*) by אֵת with suffixes, e. g. וְהִשִּׂיאוּ אוֹתָם *and they will burden themselves*. Lev. 22,16.

(*c*) by pronominal suffixes with certain prepositions, e. g. וַיַּעַשׂ לוֹ *and he made for himself*.

(*d*) by certain nouns such as לֵב and others, e. g. בְּלִבּוֹ *unto himself*.

§ 71. The personal pronoun.

1) The personal pronouns are:

Plural.		Singular.		
we	אֲנַחְנוּ, נַחְנוּ, אָנוּ	*I*	אֲנִי, אָנֹכִי	gem.
you	אַתֶּם	*thou*	אַתָּה	m.
you	אַתֶּן, אַתֵּן	*thou*	אַתְּ	f.
they	הֵם	*he*	הוּא	m.
they	הֵן	*she*	הִוא, הִיא	f.

Rem. 1. Instead of the 2d pers. masc. sing. the fem. form אַתְּ occurs three times in the Bible.

2) All these forms are used as substantives and only as subject of the sentence. They cannot therefore be connected with the literae praefixae בכלם which represent the inflections of the noun, but only with the letters הוש, viz. with the ה merely as הַ, הַשָּׂאָלָה, e. g. הֲאָנֹכִי, הַאַתָּה, and with ש and ו according to the rule of § 85 B.

Rem. 2. Concerning the use of certain of those pronouns as adjectives see the following §.

Rem. 3. The pers. pronoun is sometimes employed to repeat the pronominal suffix in a separate form, e. g. לִבִּי גַם אָנִי Prov. 23,15.

3) To express the inflections of the pers. pronoun, אֵת with suffixes is used to express the object, and בכלם with suffixes for the other cases.

4) The alteration of the vowels of the pers. pronouns is only occasioned by the signs of tone or of interpunction. See § 89.

§ 72. The demonstrative pronoun.

1) The demonstrative pronouns are:

Plural.		Singular.	
these / *those*	זוּ, אֵלֶּה, אֵל	*this* / *that*	זֶה m.
			זֹאת, זֶה, זוּ f.
			זוּ gem.

2) All these forms are used as adjectives, and may be connected with the literae praefixae מִשֶּׁה וְכָלֵב.

3) Connected with ה׳ הַיְדִיעָה we find the collateral form הַלָּזֶה for the masc. sing. and הַלָּזוֹ for the fem. sing. Both forms may be shortened into הַלָּז.

4) The personal pronouns of the 3d pers., connected with ה׳ הַיְדִיעָה may take the place of the demonstrative pronouns, e. g. הַהוּא, הַהִיא, הָהֵם, הָהֵן.

Rem. זוּ also generally implies the meaning of a relative pronoun, e. g. זוּ = *which*.

§ 73. The relative pronoun.

1) There is but one relative pronoun for all genders and numbers, viz. אֲשֶׁר.

2) אֲשֶׁר is used as a substantive. It takes the place

of the subject and object, and with the assistance of one of the letters בכלם expresses also the other cases.

3) It is evident from the use of the ה and ש (§§ 65 and 85 B 2) that these two letters cannot be connected with אֲשֶׁר.

§ 74. The interrogative pronoun.

1) The interrogative pronouns are מִי for persons, and מָה and מֶה for things, with no difference of number and gender.

2) They are used as substantives. They take the place of the subject and object, and express the other cases with the help of one of the letters בכלם.

Rem. מָה connected with מַקַּח becomes מַה.

CHAPTER XIII.

The number (מִלַּת הַמִּסְפָּר).

§ 75. 1) There are in Hebrew two kinds of numbers.

(*a*) The *cardinal* (מִסְפְּרֵי הַיְסוֹד).

(*b*) The *ordinal* (מִסְפְּרֵי הַסֵּדֶר).

2) Both kinds may undergo all the alterations to which the nomen is subject. Here the alterations alone are spoken of in which they deviate from the substantive and adjective.

§ 76. The Cardinals.

1) The cardinals from *one* to *ten* may be connected with the nouns, to which they belong, in a two fold manner, viz. as *substantives* and as *adjectives*.

2) Used as substantives they express a *unit*, *triad*, *decade* etc., and are then in the *st. constr.* connected with the noun to which they belong.

3) The cardinals are:

	as substantives.		as adjectives.	
	Fem.	Masc.	Fem.	Masc.
1	אַחַת	אֶחָד	אַחַת	אֶחָד
2	שְׁתֵּי	שְׁנֵי	שְׁתַּיִם	שְׁנַיִם
3	שְׁלֹשֶׁת	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשָׁה
4	אַרְבַּע	אַרְבַּעַת	אַרְבַּע	אַרְבָּעָה
5	חֲמֵשׁ	חֲמֵשֶׁת	חָמֵשׁ	חֲמִשָּׁה
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שִׁשָּׁה
7	שְׁבַע	שִׁבְעַת	שֶׁבַע	שִׁבְעָה
8	(שְׁמֹנַת)	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנָה
9	תְּשַׁע	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעָה
10	עֶשֶׂר	עֲשֶׂרֶת	עֶשֶׂר	עֲשָׂרָה

Rem. 1. It is curious that the numbers from 3—10 are connected *also as adjectives* in the *fem. form* with *masc.* nouns and vice versa, e. g. חָמֵשׁ יָדוֹת, חֲמִשָּׁה יָמִים.

Rem. 2. אַרְבָּעָה and שִׁבְעָה have a dual form אַרְבַּעְתַּיִם, שִׁבְעָתַיִם with the meaning *fourfold*, *sevenfold*.

Rem. 3. As plural forms of the cardinals we find אֲחָדִים *some*, *a few*, *the same*, *united into one*, עֲשָׂרוֹת *tens*.

Rem. 4. A number connected with a suffix appears in שְׁלָשְׁתְּכֶם *(your triad) the three of you.* Num. 12,4.

4) The numbers from 11—19 are used as adjectives only. They are formed by connecting the units as substantives with עָשָׂר for the masc. and with עֶשְׂרֵה for the fem. With עֶשְׂרֵה the units are connected in the *st. constr.*, with עָשָׂר those from 13—19 generally in the *st. absolutus.*

They are:

	Fem.	Masc.
11	אַחַת עֶשְׂרֵה or עַשְׁתֵּי עֶשְׂרֵה	אַחַד עָשָׂר or עַשְׁתֵּי עָשָׂר
12 (somet.	שְׁתֵּים עֶשְׂרֵה (שְׁתֵּי עֶשְׂרֵה	שְׁנֵים עָשָׂר (שְׁנֵי עָשָׂר
13	שְׁלֹשׁ עֶשְׂרֵה	שְׁלֹשָׁה עָשָׂר
14	אַרְבַּע עֶשְׂרֵה	אַרְבָּעָה עָשָׂר
15	חֲמֵשׁ עֶשְׂרֵה	חֲמִשָּׁה עָשָׂר (rarely חֲמֵשֶׁת עָשָׂר)
16	שֵׁשׁ עֶשְׂרֵה	שִׁשָּׁה עָשָׂר
17	שְׁבַע עֶשְׂרֵה	שִׁבְעָה עָשָׂר
18	שְׁמֹנֶה עֶשְׂרֵה	שְׁמֹנָה עָשָׂר (rarely שְׁמֹנַת עָשָׂר)
19	תְּשַׁע עֶשְׂרֵה	תִּשְׁעָה עָשָׂר

5) *Twenty* is עֶשְׂרִים, the plur. of עֶשֶׂר, and the other tens from 30—90 are expressed by the plur. of the corresponding units, thus שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים (not שְׁבָעִים) 70, שְׁמֹנִים 80, תִּשְׁעִים (not תְּשָׁעִים) 90.

6) *One hundred* is מֵאָה, a fem. noun. מָאתַיִם (instead of מְאָתַיִם) 200 is the dual of מֵאָה.

The hundreds from 300—900 are expressed by the plur. of מֵאָה preceded by the fem. form of a unit in the

st. constr., thus שְׁלֹשׁ מֵאוֹת 300, אַרְבַּע מֵאוֹת 400, חֲמֵשׁ מֵאוֹת 500, שֵׁשׁ מֵאוֹת 600, שְׁבַע מֵאוֹת 700, שְׁמֹנֶה מֵאוֹת 800, תְּשַׁע מֵאוֹת 900.

7) *One thousand* is אֶלֶף, a masc. noun. 2000 is אַלְפַּיִם. The thousands from 3000—9000 are expressed by the plur. of אֶלֶף preceded by the masc. form. of a unit in the *st. constr.*, thus שְׁלֹשֶׁת אֲלָפִים 3000, אַרְבַּעַת אֲלָפִים 4000, חֲמֵשֶׁת אֲלָפִים 5000, שֵׁשֶׁת אֲלָפִים 6000, שִׁבְעַת אֲלָפִים 7000, שְׁמֹנַת אֲלָפִים 8000, תִּשְׁעַת אֲלָפִים 9000.

8) *Ten thousand* is רִבָּבָה, but connected with units it is רִבּוֹ, רִבּוֹא or רִבּוֹת. All these are fem. nouns, e. g. שְׁתֵּי רִבּוֹ 20,000, אַרְבַּע רִבּוֹא 40,000, שְׁתֵּים עֶשְׂרֵה רִבּוֹ or רִבּוֹתַיִם 120,000. — The more usual expressions however are מֵאָה וְעֶשְׂרִים אֶלֶף, אַרְבָּעִים אֶלֶף, עֶשְׂרִים אֶלֶף. — 10,000 may also be expressed by עֲשֶׂרֶת אֲלָפִים.

9) *One hundred thousand* is מְאַת אֶלֶף or מֵאָה אֶלֶף; 200,000 מָאתַיִם אֶלֶף; 300,000 שְׁלֹשׁ מֵאוֹת אֶלֶף etc.

10) When units are to be connected with tens they may be placed either before or after the tens, e. g. אֶחָד וְשִׁשִּׁים or שִׁשִּׁים וְאֶחָד 61. — With the hundreds and thousands the units stand first, or last, or between the tens and the hundreds, e. g. שֵׁשׁ מֵאוֹת חָמֵשׁ וְשִׁבְעִים or חָמֵשׁ וְשִׁבְעִים שֵׁשׁ מֵאוֹת 675. — If however no units are named the numbers are by preference placed in a descending order, e. g. שֵׁשׁ מֵאוֹת אֶלֶף וָאֶלֶף שִׁבְעַ מֵאוֹת וַחֲמִשִּׁים 601,750 In all cases the ו conjunctive is placed before the second number and also generally before the other numbers.

Rem. 5. The letters of the alphabet are used as ciphers in the following manner: א—י = 1—10; כ—צ = 20—90; ק = 100, ר = 200, ש = 300, ת = 400, ך = 500, ם = 600, ן = 700, ף = 800, ץ = 900. — The last five letters are at present less in use. We generally write תק = 500, תר = 600 etc.; תתק = 900 etc. — Further, a letter marked with ֿ or ׳, placed over it, indicates as many thousands as the letter expresses units, e. g. אֿ or א׳ 1000, דֿ or ד׳ 4000. — ה תרנח or הֿ תרנח = 5658.

§ 77. The Ordinals.

1) The ordinals are adjectives and only occur with the numbers from 1—10.

2) The ordinals are made from the cardinals by adding ־ִי for the masc. and ־ִית or ־ָה for the fem., along with a quite peculiar alteration of vowels. In אַרְבַּע moreover the א falls away. *The first* is always expressed by רִאשׁוֹן, רִאשׁוֹנָה from the noun רֹאשׁ *head, beginning*.

The ordinals are:

Masc. רִאשׁוֹן, שֵׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי or חֲמִישִׁי, שִׁשִּׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי or עָשׂוֹר.

Fem. רִאשׁוֹנָה, שֵׁנִית, שְׁלִישִׁית or שְׁלִישִׁיָּה, רְבִיעִית, חֲמִישִׁית, שִׁשִּׁית, שְׁבִיעִית, שְׁמִינִית, תְּשִׁיעִית, עֲשִׂירִית or עֲשִׂירִיָּה.

3) The ordinals above ten have no appropriate forms, but are expressed by the cardinals, e. g. בַּחֲמִשָּׁה עָשָׂר יוֹם *on the 15th day*. — Even with the units the cardinals are more than once used instead of the ordinals, e. g בְּתִשְׁעָה לַחֹדֶשׁ on the *9th day of the month*.

§ 78. Manner of expressing the other kinds of numerals.

1) The *distributiva* (*singuli*, *bini*, *terni* etc.) are expressed by repetition of the cardinals, e. g. שְׁנַיִם שְׁנַיִם *two by two*.

2) The *adverbia numeralia* (*twice*, *thrice*, *four times*) are expressed by the cardinals with a noun implying the idea *times*, e. g. פַּעַם אֶחָת *once*, פַּעֲמַיִם *twice*, עֲשֶׂרֶת מֹנִים *ten times*, שָׁלֹשׁ רְגָלִים or שָׁלֹשׁ פְּעָמִים *three times* (cf. § 80, 1 *f*).

Rem. *Four times* and *seven times* may also be expressed by אַרְבַּעְתַּיִם and שִׁבְעָתַיִם. (§ 76 Rem. 2).

3) Fractions are expressed by the ordinals in the fem., e. g. שְׁלִשִׁית הַהִין *the third of a Hin*. — $^1/_4$ is also expressed by רֹבַע or רֶבַע; $^1/_5$ also by חֹמֶשׁ; $^1/_{10}$ also by עִשָּׂרוֹן pl. עֶשְׂרֹנִים. — $^1/_2$ is in Hebrew חֲצִי (in pausa חֵצִי), מַחֲצִית or מֶחֱצָה.

CHAPTER XIV.

The Particles (מִלּוֹת).

§ 79. 1) The particles are:

(*a*) the *adverb* (תֹּאַר הַפֹּעַל or תֹּאַר הַתֹּאַר),

(*b*) the *preposition* (מִלַּת הַיַּחַס),

(*c*) the *conjunction* (מִלַּת הַחִבּוּר),

(*d*) the *interjection* (מִלַּת הַקְּרִיאָה).

2) There are but very few primitive particles. They generally are nomina or verba, which in course of time have acquired the peculiar meaning of particles.

§ 80. The Adverb.

1) As adverbs the nomina (amongst which also the infinitive) are used *with* or *without* a preposition.

(*a*) Substantives connected with a preposition, e. g. מִבַּיִת *within* (from בַּיִת *house*), בְּמְאֹד *with strength* = *very* (from מְאֹד *strength*).

(*b*) Substantives without a preposition, e. g. מְאֹד *very*, בֶּטַח *(security) safely*, הַיּוֹם *(the day) now* Lat. *hodie*.

(*c*) The infinitive, as הַרְבֵּה *(the multiplying) much*. Sometimes also with prepositions, e. g. לְהַרְבֵּה Neh. 5,18.

(*d*) Adjectives, chiefly in the fem. form, e. g. רַבָּה or רַבַּת *much*, אֲרָמִית *in Aramaic manner*.

(*e*) Pronouns, e. g. הֵנָּה *hither*.

(*f*) Numerals, e. g. שֶׁבַע *seventimes*, שֵׁנִית *a second time*, רִאשׁוֹנָה *in the first place, first of all*. — Sometimes also connected with prepositions, e. g. בָּרִאשׁוֹנָה, לָרִאשׁוֹנָה, לְמַבָּרִאשׁוֹנָה 1 Chron. 15,13.

2) Further, adverbs are formed from substantives through the addition of ־ָם or ־ם, e. g. חִנָּם *gratis*, from חֵן *favour*, פִּתְאֹם (instead of פִּתְעֹם) *suddenly* from פֶּתַע *moment;* or of other terminations, e. g. קוֹמִיוּת *straight*.

3) There are a few adverbs which probably are primitive, or of which at least it is difficult to trace the derivation, e. g. לֹא *no, not*, מָתַי *when*.

4) There are also a few compound adverbs e. g. מַדּוּעַ

(from מַה and דַּע = דוּעַ) *why;* בִּלְעָדַי (from בַּל and עָדַי) *besides;* — chiefly those compounded with אֵי, as אֵיפֹה or אֵיכֹה, אֵפוֹ or אֵיכוֹ.

§ 81. Adverbs with suffixes.

Certain adverbs, *implying the idea of the verb to be*, may be connected with the verbal suffixes, and by preference through means of the נ *epentheticum* (see § 46, 5). e. g.:

אֵינֶנִּי *I am not*, אֵינְכֶם *you are not*, from אֵין, אַיִן.

אַיֶּכָּה *where art thou*, אַיּוֹ *where is he*, from אַיֵּה *where*.

הִנֵּנִי *here am I*, הִנֵּנוּ *here are we*, from הֵן or הִנֵּה *(behold!)*.

עוֹדֶנִּי *as yet I am* from עוֹד *yet*.

In addition to these we find other adverbs which are connected with the nominal suffixes, e. g. בִּלְעָדַי *besides me*, בִּלְעָדָיו *without him* from בִּלְעָדֵי *without, besides*.

§ 82. The preposition.

The prepositions are divided into two classes:

A. *Letter-prepositions.* They are the letters בכלם, which prefixed to a noun take the place of a preposition, e. g. בְּרֵאשִׁית *in the beginning* from רֵאשִׁית *beginning;* לִשְׁתּוֹת *for the purpose of drinking, to drink.*

B. *Word-prepositions.* As such are used:

1) Substantives in the *st. constr.*, e. g. עַל *upon* (from עָל *height*), אֵצֶל *at the side of, close by* (from אֵצֶל *side*).

2) Letter-prepositions connected with:

(*a*) a substantive in the *st. constr.*, e. g. לִפְנֵי *(before the face of) before*, בִּגְלַל *because of* (from גֶּלֶל).

(*b*) an adverb, e. g. מֵאֵין *without* (from אַיִן *not*), בְּדֵי *enough for* (from דַּי *sufficiency*).

(*c*) a word-preposition, e. g. מִתַּחַת *under*, מֵעַל *over*, *above* (from תַּחַת and עַל).

3) Word-prepositions connected with a substantive in the *st. constr.*, e. g. אֶל־פְּנֵי *before*, עַל־אודות *because of*.

§ 83. The Vowels of the Letter-prepositions.

1) The letters בכל when prefixed to other words have the half-vowel, e. g. בְּרָב, כְּאַיִן, לְקֵץ. This half-vowel becomes a חִירֵק whenever the word itself to which it is prefixed commences with a half-vowel, e. g. בִּבְנֵי, כִּזְכֹּר, לִנְפֹל, and if the first letter of the word is a י with the half-vowel, the latter falls away after the חִירֵק, e. g. בִּימֵי, כִּימוֹת, לִימִין. — Before a guttural however with חֲטַף the letter-preposition takes the vowel of which the חֲטַף is composed, e. g. בַּאֲנִי, כַּאֲרִי, לֶאֱכל.

Rem. There are however the exceptions בֵּאלהִים, כֵּאלהִים, לֵאלהִו, לֵאמר.

2) With the ה׳ הַיְדִיעָה the letter-prepositions are usually contracted, with the consequence that they take the vowel of the ה which is then omitted, e. g. בְּהַיּום = בַּיּום, לְהֶעָפָר = לֶעָפָר, כְּהָאָבֶן = כָּאָבֶן. — In a similar manner we sometimes find the ל contracted with the ה of the infinitive, e. g. לְהַרְאֹתְכֶם = לַרְאֹתְכֶם, וּלְהַאְדִיב = וְלַאְדִיב.

3) The לְ generally has קָמֵץ immediately before the accent, e. g. לָהֶת, לָנֶצַח, לָשֶׁבֶת, unless the word is closely connected with the subsequent word, e. g. לְשֶׁבֶת אַבְרָם Gen. 16,3.

With certain monosyllabic pronouns even the בְ and כְ have the קָמֵץ e. g. בָּזֶה, כָּזֶה.

Before מָה or מֶה the בְ and כְ have פַּתַח, e. g. בַּמָּה, כַּמָּה; but the לְ has קָמֵץ, e. g. לָמָּה, לָמֶה.

4) The מִ is an abbreviation of מִן. As prefix therefore it has חִירֵק and ought to be followed by a דָּגֵשׁ to supplement the missing נ, e. g. מִבּוֹא = מִן בּוֹא. The חִירֵק becomes צֵירֶה before אהחער, e. g. מֵרָאוֹת, מֵאָדָם. Before ה or ח however the חִירֵק is sometimes retained, e. g. מִחוּט, מִהָיוֹת. The דָּגֵשׁ is now and then also omitted when the first letter has the half-vowel, e. g. מִלְמַעְלָה. Hence the half-vowel falls away under the י, e. g. מִיָּדִי.

§ 84. The prepositions with pronominal suffixes.

A. The word-prepositions.

1) Since the word-prepositions originally were substantives they are capable of being connected with the pronominal suffixes, e. g. לְפָנַי from לִפְנֵי, אַחֲרָיו from אַחֲרֵי, תַּחְתָּם from תַּחַת, בֵּינִי from בֵּין, אֶצְלִי from אֵצֶל.

2) Of אֶל, עַד and עַל the poetic plural forms אֵלַי, עֲדֵי and עָלַי are used for the connection with suffixes, e. g. עָלֵיהֶם, עָדֶיךָ, אֵלֵינוּ, אֵלָיו, אֵלַי. — Also of other prepositions the *st. constr.* of the plur. form is used by preference,

e. g. סְבִיבָיו and סְבִיבֹתָיו (not סְבִיבוֹ) from סָבִיב; אַחֲרָיו (אַחֲרֵי) from אַחַר. — Of בֵּין, although בֵּינִי, בֵּינְךָ, yet always בֵּינֵיהֶם, בֵּינֵיכֶם, בֵּינֵינוּ, now and then even בֵּינוֹתֵינוּ and בֵּינוֹתָם.— With תַּחַת the suffixes appear to have been appended to the form תַּחְתִּי, e. g. תַּחְתָּיו, תַּחְתֵּינוּ etc. תַּחְתָּם alone, however, is yet found along with תַּחְתֵּיהֶם.

3) עִם, on the other hand, is connected with suffixes like an ordinary monosyllabic substantive, as עִמּוֹ, עִמָּהּ etc. Instead of עִמִּי we find also עִמָּדִי.

Rem. תַּחַת occurs a few times with a verbal suffix, e. g. תַּחְתֻּנִי 2 Sam. 22,37.40.48.

4) אֵת generally indicates the object of an action and as such is left untranslated. It has however also the meaning *with*.

In the first case it is connected with suffixes as if these were appended to the form אוֹת, e. g. אוֹתִי, אוֹתְךָ etc. Along with אוֹתָם, אוֹתָן and אוֹתְכֶם we find the collateral forms אֶתְהֶם, אֶתְהֶן and אֶתְכֶם; whilst of אֶתְכֶן no other form occurs.

In the second case its connection with suffixes is quite regular, e. g. אִתִּי, אִתְּךָ etc.

B. The letter-prepositions with suffixes.

1) ב with suffixes; *sing.* בִּי, בְּךָ, בּוֹ, בָּהּ; *plur.* בָּנוּ, בָּכֶם, בָּכֶן, בָּהֶם or בָּהֵן (בָּהֶמָּה, בָּהֵנָּה).

2) ל with suffixes; *sing.* לִי, לְךָ, לוֹ, לָהּ; *plur.* לָנוּ, לָכֶם, לָכֶן, לָהֶם, (לָהֶמָּה), לָהֶן, (לָהֵנָּה).

3) כ is strengthened by the addition of מו before it takes the suffixes.

sing. כָּמוֹךָ, כָּמוֹךְ, ... כָּמֹהוּ, כָּמוֹהָ.

plur. כָּמוֹנוּ, כְּמוֹכֶם (generally כָּכֶם) ..... כְּמוֹהֶם (equally frequent כָּהֶם), [כָּהֵם], כָּהֵן (כָּהֵנָּה).

4) מ is lengthened into מִמֶּן and connected with suffixes in the following manner.

sing. מִמֶּנִּי (poet. מִנִּי), מִמְּךָ (in pausa מִמָּךְ), מִמֶּנּוּ, מִמֶּנָּה (מִמֶּנְהוּ, מִמֶּנְהָ).

plur. מִמֶּנּוּ, מִכֶּם, מִכֶּן, מֵהֶם (מֵהֵמָּה), מֵהֶנָּה.

§ 85. The Conjunctions.

The conjunctions are twofold; *word-conjunctions* and *letter-conjunctions*.

A. The *word-conjunctions*.

1) Many *word-conjunctions* are substantives, e. g. יַעַן *(in answer to) because*, אוּלָם *(strengthening) but*.

2) There are also conjunctions which appear to be primitive, e. g. אוֹ *or*, אַף *also*.

3) Certain conjunctions are formed by connecting a subst. or other word with one of the letters בכלם, e. g. לְמַעַן (from מַעַן = מַעֲנֶה *answer*) *to the end that*, מִטֶּרֶם (from טֶרֶם *before* = *not yet*) *before*, בְּיַעַן (from יַעַן) *because*.

4) Further, conjunctions are formed by connecting a preposition with כִּי, אֲשֶׁר or אִם, e. g. עֵקֶב *instead of* עֵקֶב אֲשֶׁר *because*; עַל *upon, because*, עַל אֲשֶׁר *because*; עַד *until* עַד אִם *until*.

5) Finally, the prepositions by themselves are used as conjunctions, e. g. בַּעֲבוּר *(by reason of) to the end that*.

B. The *letter-conjunctions.*

1) The most frequently used of all conjunctions is the וְ (חִבּוּר ,וְ ,וּ *conjunctive*).

(*a*) The וְ *conjunctive* is placed before the word and has the half-vowel, e. g. וְרָאָה ,וְטַף. Before a labial or a letter with a half-vowel it becomes וּ, e. g. וּמֶלֶךְ ,וּדְבַר; and for the rest it follows the rules of § 83, 1 and 3; e. g. וְאִמָּה ,וְיָקָר ,וְאָנִי ,וַאֲנִי ,וְגַם ,וְבֹהוּ.

(*b*) Prefixed to a verb the וְ has yet another function, and then is called וְ *conversive* (הַמְהַפֵּךְ וְ). — With the forms of the עָבַר it changes their meaning into that of the עָתִיד; e. g. וְרָאָה (from רָאָה *he has seen*) may also mean *he sees*, or *he will see.* — When prefixed to the forms of the עָתִיד, it changes their meaning into that of the עָבַר, and has פַּתַח, e. g. יִפְקֹד *he appoints*, or *he will appoint*, וְיִפְקֹד *and he appoints*, or *and he will appoint*, וַיִּפְקֹד *and he appointed.*

(*c*) With the forms of the עָתִיד the הַמְהַפֵּךְ וְ often shortens the vowel of the last syllable, when this is closed and preceded by an open syllable. The accent in consequence is shifted from the last syllable to the penultimate, e. g. יָקוּם (מִלְרַע) *he arises*, וַיָּקָם (מִלְעֵיל) *he arose;* נָסֹב (מִלְרַע) *we turn* וַנָּסָב (מִלְעֵיל) *we turned;* יֹאמַר (מִלְרַע) *he says* וַיֹּאמֶר (מִלְעֵיל) *he said;* יִשָּׁבֵר (מִלְרַע) *it is broken* וַיִּשָּׁבֶר (מִלְעֵיל) *it was broken.*

Rem. 1. A similar shortening of the vowel also occurs with certain

forms of the עָבַר, viz. דְּבָר (דִּבֵּר only *in pausa*) וְדִבֶּר, וְכִבֶּם, כִּבֵּר from דִּבֵּר, כִּבֵּם, וְכִבֵּר.

(*d*) As in the 1st pers. sing. of the עָתִיד the ו stands before an א, the vowel which it has as ו הַמְהַפֵּךְ is lengthened, e. g. וָאֶפְקֹד (cf. § 4 Rem. 5). The last syllable in this case is not shortened, nor is the accent shifted; e. g. וָאָקוּם *I arose* from אָקוּם *I arise;* וָאֹמַר *I said* from אֹמַר *I say* (cf. § 88 I 4 *c*).

(*e*) With the נָחֵי ל״ה the הַמְהַפֵּךְ ו causes the ה in the עָתִיד-forms to fall away, which occasions a certain alteration of vowels and a shifting of the accent, e. g. וַיִּגֶל from וְיִגְלֶה, וַיִּגֶל from יִגְלֶה, וַיְהִי from יִהְיֶה, וַיֵּט from וְיִטֶּה, וַיִּבֶן from וְאֶבְנֶה, וַיִּרָא from וְיֵרָא, וַיֵּצֵא from וְיֵצֵא, וַיֵּרָא from וְיֵרָאֶה.

2) The only letter besides ו used as conjunction is שׁ with the meaning of אֲשֶׁר *that* = כִּי. This שׁ moreover is sometimes substituted for אֲשֶׁר as pronoun.

In both cases שׁ has סָגוֹל, e. g. שֶׁעִטְּרָה *that she crowned with*, שִׁלְשְׁלֹמֹה *which belongs to Solomon;* and sometimes פַּתָח before a letter with פַּתָח or קָמַץ, e. g. שַׁלָּמָה, שַׁקְמָתִי.

Rem. 2. Occasionally it has קָמַץ, as in שָׁאָתָה Judg. 6,17; or the half-vowel as in שָׁהֵם Eccl. 3,18.

§ 86. The Interjections.

They are:

(*a*) sounds involuntarily uttered because of an emotion; e. g. *of grief* אֲהָהּ *ah!* אוֹי *wo! — of joy* הֶאָח *aha!* הֵידָד *hurrah!*

(*b*) forms of verbs placed outside all connection with the context, e. g. הָבָה *(give) come on!* לְכָה *(go) come on!* רְאֵה *(see)* = הֵן and הִנֵּה *behold!*

(*c*) forms of other words uttered with emphasis, e. g. חָלִילָה *(ad profana) for shame, far be it.* — It is generally construed with the ל of the person who would have committed the offence and with מ of the person or object who would have been offended e. g. חָלִילָה לִי מֵה'.

Rem. The interjections mentioned in (*b*) may be inflected, e. g. לְכוּ *come on!* הַס (to one) *silence!* (to many) הַסּוּ *silence!*

CHAPTER XV.

The place of the accent with words of Hebrew origin, having two or more syllables.

§ 87. General rules.

1) A *closed* syllable with a long vowel has by preference the accent. Deviations from this rule are rare, e. g. אוֹתָךְ.

2) Next in order for the accent is an *open* syll. with a *long* vowel, then an *open* syll. with a *short* vowel, and finally a *closed* syll. with a *short* vowel. — The deviations are occasioned by circumstances for which *particular* rules are given.

3) With syllables of equal rank, the ultimate has pre-

ference above the penultimate. — Here also the deviations are regulated by particular rules.

§ 88. The particular rules (as to *pausa* see § 89).

I. The verbs.

1) The terminations תֶּם, תֶּן, וּן always have the accent.

2) When a suffix forms a separate syllable, the word to which it is appended is מִלְעֵיל (i. e. accent on the penultimate), otherwise it is מִלְרַע (i. e. accent on the ultimate); except ־ֶךָ, כֶם, כֶן and הֶם which always have the accent, e. g. אַפְאִיהֶם, וְקִבְּצְךָ, בְּרָאָם, יַרְאֵנִי.

3) The triliteral stems.

(*a*) The ע' הַפְּעַל has the accent when it has a vowel, e. g. נַעֲבָדָה, אֶשְׁמָעָה, קָמְלוּ, אִשְׁבֶּרְ, הַשְׁכֵּם, וָאֶשְׁבְּתִי, שָׁמֵר.

(*b*) In the עָבַר the ו' הַמְהַפֵּךְ causes the accent to shift from the penultimate *closed* syllable to the ultimate, e. g. וְהִנְבַּלְתָּ, וּבֵרַכְתָּ, וְאָכַלְתָּ, except in *pausa* when the vowel is lengthened, e. g. וְשָׁבַעְתָּ. If on the other hand the penultimate is *open*, it retains the accent, e. g. וְעָשִׂיתָ, וְקָרָאתִי; except when it has a conjunctive accent, at least in the פָּעַל and הִפְעִיל, and is immediately followed by a א or ה, e. g. וְצִפִּיתָ אֹתוֹ Ex. 25,11; וְהִשְׁקִיתָ אֶת־הָעֵדָה Num. 20,8; וְהִבְדִּילָה הַפָּרֹכֶת Ex. 26,33 (cf. 4 *b*).

Rem. 1. In the קַל also we find וְאָפִיתָ אֹתָהּ Lev. 24,5.

(*c*) With the other verbal forms, on the contrary, the accent is shifted from the ultimate to the penultimate, when the ultimate closed syllable is shortened and preceded by an open syllable with a long vowel, e. g. הִשָּׁמֶר. This is often occasioned by the מַהֲפַךְ ו', as וַיֹּאמֶר ,וְנָתַךְ, or by the omission of ה in the נָחֵי ל"ה, e. g. תֵּתֶן ,וְנָתַן (cf. § 45,5.7 and § 85 B).

Rem. 2. The forms mentioned in § 85 Rem. 1 are excepted.

4) The biliteral stems.

(*a*) When the second stem-letter is doubled they follow the rules of the triliteral stems. — If the second stem-letter is not doubled, the first stem-letter has the accent, e. g. חֵלּוּ ,הֲבָאתִי ,בָּקַם ,חֹל unless of course the first stem-letter had ceased to belong to the ultimate or penultimate syllable, for then it *cannot* have the accent, e. g. הֲיִדַעְתָּה ,בִּינוֹתִי (cf. § 7,4).

(*b*) The forms of the עָבַר which are מִלְּעֵיל often become מִלְרַע because of מַהֲפַךְ ו', e. g. וְשַׁבְתָּ; except when the syllable of the first stem-letter is *open*, e. g. וּבָאתָ (cf. 3 *b*). — The מִלְּעֵיל-forms often also become מִלְרַע when they have a conjunctive accent and are followed by a guttural or half-vowel, e. g. כִּי־שָׁמוּ אֹתִי Gen. 40,15; גּוֹלִי מְאֹד Zech. 9,9; עוּרִי עוּרִי דְבוֹרָה Judges 5,12.

(*c*) The forms of the עָתִיד, on the other hand, which are מִלְרַע become מִלְעֵיל because of the הַמְהַפֵּךְ ו, except the 1st pers. sing., e. g. וְנָקָם ,וְנָשָׁב ,וְאָקוּם (cf. § 85 B 1 *c* and *d*).

II. The nomina.

1) All the nomina are מִלְרַע, e. g. רוֹנֵעַ (= רוֹגֵעַ), מְזֻרָח; עֲרַבָּל except:

(*a*) the segolate forms, and others having a similar termination (cf. § 60 Rem. 4), e. g. מַחֲשֶׁבֶת, מָוֶת, צַדַּר (*st. constr.* of מַחֲשָׁבָה) אַמְתַּחַת, תִּפְאֶרֶת.

(*b*) the fem. (prolonged) forms in ־ָתָה, e. g. אִיָּמָה.

(*c*) the duals, e. g. יָדַיִם.

2) Nomina with pronominal suffixes follow the rules of the verbs with suffixes (see I 2), and also here ־ְךָ, הֶם, כֶּם, כֶן and הֶן always have the accent.

3) All other suffixes exercise no influence on the accents of the nomina, e. g. אֲלֻמָּה, בֵּיתָה, לַיְלָה, סֻכָּתָה, except ־ִי which often has the accent, e. g. מְקוֹמִי, מַמְשְׁפּוֹלִי.

III. The particles.

The particles follow the rules of the nomina. The word לָמָּה alone becomes מִלְרַע before a guttural, e. g. לָמָּה זֶּה־לָּעַגְתָּ.

§ 89. The alteration of vowels and the shifting of the tone because of the distinctive accents of higher rank. (מַאֲמָר ,הֲפְסָק *pausa*).

A. The verbs.

1) The half-vowel changes into the vowel which occurs

in the stem-form, e. g. יָכְלוּ (from כָּל) יָכְלוּ; דָּבְקָה (from דָּבַק) דָּבְקָה; וְאַדְבִּרָה (from אֲדַבֵּר) וְאַדְבִּרָה; דִּבְּרוּ (from דִּבֵּר) דִּבְּרוּ. — The פַּתַח of the stem-form however is here lengthened unto קָמַץ, e. g. וְשָׁמְרוּ (from שָׁמַר) וְשָׁמְרוּ; like the פַּתַח generally changes into קָמַץ when it stands in *pausa*, e. g. וַיַּקְהוּ and וַיָּקְהוּ. Lev. 26,37.

2) The short vowel changes into the vowel of the stem-form, e. g. וָאֹכַל (from אֹכַל) וָאֹכַל; וַיֹּאמֶר (from יֹאמַר) וַיֹּאמַר.

3) The שְׁוָא before the suff. ךָ becomes סֶגוֹל, which change more than once exercises an influence upon the first part of the word, e. g. אֲצַוְּךָ becomes אֲצַוְּךָ; אֶעֱזָבְךָ becomes אֶעֱזָבְךָ; — the פַּתַח before נִי becomes קָמַץ e. g. צִוַּנִי becomes צִוָּנִי.

B. The nomina.

1) The short vowel having the accent is lengthened, viz. both סֶגוֹל and פַּתַח into קָמַץ, e. g. בֶּגֶד from בֶּגֶד, זֵית from זַיִת; דֶּבֶשׁ from דְּבַשׁ, לֶחֶם from לַחְמָה, אֶתִּי from אִתָּה, אֶתְּךָ from אִתְּךָ.

2) The nomina of the form כְּלִי change the half-vowel into סֶגוֹל, e. g. כְּלִי becomes כֶּלִי; whilst the pers. pronouns אֲנִי and אֲנוּ become אָנִי and אָנוּ.

3) The שְׁוָא before the suff. ךָ becomes סֶגוֹל, and this change frequently influences the first part of the word, e. g. בִּנְךָ from בִּנְךָ, גַּאֲלֶךָ from גְּאָלְךָ, בְּבֶאֱךָ from בְּבֹאֲךָ.

4) The termination יִ֫ becomes יִ֑, e. g. עָרֶיךָ and עָרֶ֑יךָ Gen. 17,15; בָּנֶיהָ and בָּנֶ֑יהָ.

C. The particles.

The particles, both with suffixes and without, undergo in *pausa* the same alterations as the nomina, e. g. מִתָּחַת from מִתַּחַת, אֵלָיו from אֵלַיו. — לְךָ, בְּךָ and מִמְּךָ are in *pausa* לָךְ, בָּךְ, and מִמֶּךָּ.

§ 90. The alteration of vowels in consequence of the מַקַּף.

1) Since the מַקַּף connects two words in the closest manner possible (cf. § 7,3), the last vowel of the first word is sometimes shortened, even in those cases where such an abbreviation is not called for by other reasons.

2) This shortening of the vowel occurs with צֵירֶה, קָמַץ and חוֹלָם, e. g. יָם from יָמָּה in יַם־סוּף; שָׁם from שָׁמָּה in שָׁם־בָּנוּ; כְּתָב from כְּתָבְךָ; כַּאֲבַל from כַּאֲבַלְךָ; כָּל־ from כֹּל; יִפְרָץ־בָּם from יִפְרָצְךָ; יִבְרַח־חשֶׁךְ from יִבְרַחְךָ; בֶּן־, יֶשׁ־, הֶן־ from בֵּן, יֵשׁ, הֵן.

Rem. 1. Of קֵן we find קֵן־צִפּוֹר Deut. 22,6.

Rem. 2. A similar abbreviation without the מַקַּף occurs in דַּבֵּר, of which the original form is only found in *pausa*, and in הִשָּׁמֶר from הִשָּׁמֵר in the sense of *to beware*.

Rem. 3. A word connected by מַקַּף with the preceding word may in the same manner be connected with a subsequent word, and this again with another word. Thus we find four words connected by מַקַּף and having but one accent, e. g. וְאֶת־כָּל־אֲשֶׁר־לוֹ Gen. 12,20.

APPENDIX I.

The names and forms of the signs of interpunction.

A. All the books of the Bible with the exception of the *Psalms*, *Proverbs* and *Job*.

1) The *distinctive* signs are of different rank in proportion to the division which they indicate [1]).

a The highest in rank are: סוֹף פָּסוּק or סִלּוּק; אֶתְנַחְתָּא or אֶתְנָח *(Imperatores)*.

b Then follow: סֶגוֹל, זָקֵף קָטָן, זָקֵף גָּדוֹל, רְבִיעַ, and שַׁלְשֶׁלֶת *(reges)*.

c Next in rank come: טִפְחָא, זַרְקָא, פַּשְׁטָא, תְּבִיר and יְתִיב *(duces)*.

d Finally: פָּזֵר, קַרְנֵי פָרָה, תְּלִישָׁא גְדוֹלָה, גֵּרֵשׁ, גְּרֵשַׁיִם and פְּסִיק *(comites)*.

2) The *conjunctive* signs are: קַדְמָא, דַּרְגָא, מֵרְכָא, מֵרְכָא כְּפוּלָה, תְּלִישָׁא קְטַנָּה, יֶרַח בֶּן יוֹמוֹ, מַהֲפַךְ and מוּנַח.

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1) The signs indicating the accents are placed in their proper positions under, over, or by the side of their respective names.

Rem. 1. The סוֹף פָּסוּק generally denotes the end of a sentence.

The אֶתְנָח is used at the end of a subordinate sentence. For the same purpose are used סֶגוֹל, זָקֵף קָטָן, זָקֵף גָּדוֹל and רְבִיעַ. — The שַׁלְשֶׁלֶת which is always followed by a פָּסִיק is employed when at the beginning of a verse an idea is expressed by a single word.

The other distinctives generally stand at the end of the various portions of a sentence.

Rem. 2. Of the conjunctives the מֵרְכָא and מֵרְכָא כְּפוּלָה serve exclusively, and the תְּלִישָׁא קְטַנָּה and קַדְמָא almost exclusively, the distinctive signs of inferior rank. The last two are not unfrequently subordinate even to other conjunctive signs.

The דַּרְגָא almost exclusively stands before תְּבִיר; the מַהְפַּךְ only before the פַּשְׁטָא, and the יֶרַח בֶּן יוֹמוֹ only before the קַרְנֵי פָרָה. The מוּנַח serves as well the distinctives of higher and lower rank as the conjunctives.

Rem. 3. The signs of interpunction are placed either *above* or *under* the word. The פָּסִיק alone stands at the side of a word [2]). The distinctives stand all *above* the word, except the סוֹף פָּסוּק, אֶתְנָח, טִפְחָא, תְּבִיר, and יְתִיב. The conjunctives stand all *under* the word, except the תְּלִישָׁא קְטַנָּה and קַדְמָא.

Rem. 4. As signs of tone they stand above the syllable which has

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2) The פָּסִיק also serves other purposes; e. g. it stands between a twice repeated name, of which the 1st has a conjunctive accent, e. g. אַבְרָהָם | אַבְרָהָם Gen. 22,11; or between two words of which the first ends with the same letter with which the 2d begins, e. g. הַגּוֹיִם | מְנֻחָה Jes. 66,20 (cf. § 6 note 2).

the accent. Yet the פַּשְׁטָא, תְּלִישָׁא קְטַנָּה, סְגוֹל, זַרְקָא always stand above the *last* letter of the word *(postpositivi)*. If therefore the word is מְלֵעִיל, in fairly good editions the sign is repeated above the syllable which has the accent, e. g. וְכֻלָּהּ Ex. 12,11; בַּבֹּקֶר Ex. 16,18. — The תְּלִישָׁא גְדוֹלָה, on the contrary, always stands on the *first* letter of the word *(praepositivus)*, and must therefore be repeated when the word is מְלֵרַע, e. g. כְּמְעַט Gen. 27,10. — The *praepositivus* יְתִיב, which stands on the right of the first letter of the word, need never to be repeated, because it only occurs with monosyllables, or with words of two syllables that are מְלֵעִיל.

3) The names of the accents as given above are in use with the so called Ashchenazic Jews (אַשְׁכְּנָזִים), who form by far the majority of the Jews in the western countries of Europe. The so called Portuguese Jews (סְפָרַדִים) have different names for most of the accents. — Enumerated in the same order as above their names are:

Distinctives סוף פָּסוק of סִלּוּק, אַתְנָח, סְגוֹלְתָּא, פָּשְׁטָן, זָקֵף קָטֹן, זָקֵף גָּדוֹל, שַׁלְשֶׁלֶת, רְבִיעַ, גָּדוֹל, פָּזֵר גָּדוֹל, יְתִיב, תְּבִיר, קַדְמָא, זַרְקָא, טַרְחָא, שַׁלְשֶׁלֶת, רְבִיעַ, גָּדוֹל, פָּזֵר גָּדוֹל, שְׁנֵי גְרִישִׁין, גְּרִישׁ, תְּרֵצָא, קַרְנֵי פָּרָה פְּסִיק ׀

Conjunctives אַזְלָא, דַּרְגָּא, מַאֲרִיךְ, טַעֲמֵי, תְּרֵי טַעֲמֵי, תַּלְשָׁא, בֵּן, יָרֵחַ יוֹמוֹ, שׁוֹפָר הוֹלֵךְ, שׁוֹפָר מְהֻפָּךְ.

B. The signs of interpunction in the *Psalms*, *Proverbs* and *Job* [אֱמֶת].

The *Distinctives* are:

שַׁלְשֶׁלֶת גְּדוֹלָה ׀, רְבִיעַ מוּגְרָשׁ, רְבִיעַ גָּדוֹל, אֶתְנָח, עֹלֶה וְיוֹרֵד, סִלּוּק, אַזְלָא לְגַרְמֵיהּ ׀, מַהְפָּךְ לְגַרְמֵיהּ ׀, פָּזֵר. דֶּחִי, רְבִיעַ קָטֹן, צִנּוֹר.

The *Conjunctives* are:

שַׁלְשֶׁלֶת קְטַנָּה, אַזְלָא, מַהְפַּךְ, יֶרַח בֶּן יוֹמוֹ, טַרְחָא, עִלּוּי, מוּנַח, מֻרְכָּא.

Rem. 1. The distinctives שַׁלְשֶׁלֶת גְּדוֹלָה, מַהְפַּךְ לְגַרְמֵיהּ and the אַזְלָא לְגַרְמֵיהּ are distinguished from the conjunctives of the same name by the פְּסִיק. — The רְבִיעַ קָטָן *always*, but the רְבִיעַ גָּדוֹל *never* immediately precedes the עוֹלֶה וְיוֹרֵד.

Rem. 2. Also here there is a *postpositus* the צִנּוֹר, and a *praepositus* the דֶּחִי. The דֶּחִי is by its place of *praepositus* distinguished from the טַרְחָא which stands on the syllable having the accent.

APPENDIX II.

The more common stems of the נָחֵי פ״י which occur in the Bible borrow their forms partly from A and partly from B § 32.

Of these the stems ואל, וכל, וגה, ודע, וכח, וסד, וסף, ועל, וצא, וקש, ורך, ושב, ושע and ותר alone have no verbal forms according to the conjugation B, and *vice versa* the stems יחשׂ, יטב, ילל, ינק, יפה and יקץ have no verbal forms according to A.

The following stems on the contrary take their forms both from A and B.

1) יבשׁ, יגע and ינה are conjugated in the קַל according to B, but in the הִפְעִיל according to A.
2) ירה in the קַל according to B, but in the הִפְעִיל and הִתְפַּעֵל according to A.
3) יחל in the נִפְעַל acc. to A and B, but in the הִפְעִיל acc. to A.
4) ילד in all the forms acc. to A, but in the הִתְפַּעֵל acc. to B.
5) יסר in the הִפְעִיל acc. to B, but in the נִפְעַל and הִתְפַּעֵל acc. to A.

6) יעד in the קַל acc. to B, but in the הִפְעִיל and הָפְעַל acc. to A.

7) יעץ in the קַל and הִתְפַּעֵל acc. to B, but in the נִפְעַל acc. to A.

8) יצק in the קַל acc. to A and B, but in the הָפְעַל acc. to A.

9) ישן, ירא, יצר in the קַל acc. to B, but in the נִפְעַל acc. to A.

10) יקד in the קַל acc. to A and B, but in the הָפְעַל acc. to A.

11) יקר in the קַל acc. to A and B, but in the הִפְעִיל acc. to A.

12) ירה in the קַל and נִפְעַל acc. to B, but in the הִפְעִיל acc. to A.

13) ירשׁ in the קַל acc. to A and B, but in the נִפְעַל and הִפְעִיל acc. to A.

14) ישׁר in the קַל acc. to B, but in the הִפְעִיל acc. to A and B.

15) יכל is only found in the קַל. It has the infinitive וְכֹלֶת acc. to B, and the יוֹכַל עָתִיד, a strange and irregular form for וְיָכַל or יְיָכַל.

APPENDIX III.

Verbal forms with pronominal suffixes.

Example of a triliteral verb with pronominal suffixes §§ 46—48.

(The numbers 1, 2, 3 and the letters *m. f.* denote the person and gender of the suffixes).

קַל of the עָבַר

	1	2	3	1	2	3	
				פָּקַד			
m.			פָּקָדָם		פָּקָדְךָ	פָּקָדוֹ	
f.	פָּקָדָנוּ	פָּקַדְכֶּם	פָּקָדָן	פָּקָדַנִי	פָּקָדֵךְ	פָּקָדָהּ	
				פָּקְדָה			
m.			פָּקָדָם		פָּקָדְתְּךָ	פָּקָדָתּוּ or פָּקָדַתּוּ	
f.	פָּקָדָתְנוּ	פָּקַדְתֶּכֶם	פָּקָדָתָן	פָּקָדַתְנִי	פָּקָדָתֵךְ	פָּקָדָתָהּ or פָּקָדַתָּהּ	
				פָּקְדָתָ			
m.			פִּקְדָתָם			פִּקְדָתּוּ or פִּקַדְתָּהוּ	
f.	פָּקַדְתָּנוּ		פִּקַדְתָּן	פִּקַדְתַּנִי		פִּקַדְתָּהּ	
				פָּקַדְתְּ			
m.			פִּקַדְתֶּם			פִּקַדְתּוּ	
f.	פָּקַדְתָּנוּ		פִּקַדְתֶּן	פִּקַדְתִּנִי		פִּקַדְתָּהּ	

	1	2	3	1	2	3
				פָּקַדְתִּי		
m.		פְּקַדְתִּיכֶם	פְּקַדְתִּים		פְּקַדְתִּיךָ	פְּקַדְתִּיהוּ or פְּקַדְתִּיו
f.		פְּקַדְתִּיכֶן	פְּקַדְתִּין		פְּקַדְתִּיךְ	פְּקַדְתִּיָהּ
				פָּקְדוּ		
m.		פְּקָדוּכֶם	פְּקָדוּם		פְּקָדוּךָ	פְּקָדוּהוּ
f.	פְּקָדונוּ	פְּקָדוּכֶן	פְּקָדוּן	פְּקָדוּנִי	פְּקָדוּךְ	פְּקָדוּהָ
				פְּקַדְתֶּם and פְּקַדְתֶּן		
m.			פְּקַדְתּוּם			פְּקַדְתּוּהוּ
f.	פְּקַדְתּונוּ		פְּקַדְתּוּן	פְּקַדְתּוּנִי		פְּקַדְתּוּהָ
				פָּקְדָנוּ		
m.		פְּקַדְנוּכֶם	פְּקַדְנוּם		פְּקַדְנוּךָ	פְּקַדְנוּהוּ
f.		פְּקַדְנוּכֶן	פְּקַדְנוּן		פְּקַדְנוּךְ	פְּקַדְנוּהָ

.פָּעֵל of עָבַר

				פָּקֹד		
m.		פְּקֹדְכֶם	פְּקָדָם		פְּקָדְךָ	פְּקָדוֹ
f.	פְּקָדָנוּ	פְּקָדְכֶן	פְּקָדָן	פְּקָדַנִי	פְּקָדֵךְ	פְּקָדָהּ
				פְּקָדָה		
m.		etc.				פְּקָדַתְהוּ or פְּקָדָתּוּ

.הִפְעִיל of עָבַר

				הַפְקִיד		
m.		הַפְקִידְכֶם	הַפְקִידָם		הַפְקִידְךָ	הַפְקִידוֹ
f.	הַפְקִידָנוּ	הַפְקִידְכֶן	הַפְקִידָן	הַפְקִידַנִי	הַפְקִידֵךְ	הַפְקִידָהּ
				הַפְקִידָה		
m.		etc.				הַפְקִידַתְהוּ or הַפְקִידָתּוּ

קַל of עָתִיד

	1	2	3	1	2	3
			יִפְקֹד			
m.		יִפְקָדְכֶם	יִפְקֹדֵם		יִפְקָדְךָ	יִפְקְדֵהוּ or יִפְקָדוֹ
f.	יִפְקָדְנוּ	יִפְקָדְכֶן	יִפְקֹדֵן	יִפְקָדֵנִי	יִפְקְדִךְ	יִפְקְדָהּ or יִפְקָדָהּ

so also תִּפְקֹד with alteration of י into תּ.

			תִּפְקְדִי			
m.			תִּפְקְדִים			תִּפְקְדֵהוּ
f.	תִּפְקְדִינוּ		תִּפְקְדִין	תִּפְקְדִינִי		תִּפְקְדִיהָ

			אֶפְקֹד			
m.		אֶפְקָדְכֶם	אֶפְקֹדֵם		אֶפְקָדְךָ	אֶפְקְדֵהוּ or אֶפְקָדוֹ
f.	אֶפְקָדְנוּ	אֶפְקָדְכֶן	אֶפְקֹדֵן		אֶפְקְדִךְ	אֶפְקְדָהּ or אֶפְקָדָהּ

			יִפְקְדוּ			
m.		יִפְקְדוּכֶם	יִפְקְדוּם		יִפְקְדוּךָ	יִפְקְדוּהוּ
f.	יִפְקְדוּנוּ	יִפְקְדוּכֶן	יִפְקְדוּן	יִפְקְדוּנִי	יִפְקְדוּךְ	יִפְקְדוּהָ

so also תִּפְקְדָנָה and תִּפְקְדוּ with alteration of יְ into תִּ.

נִפְקֹד like אֶפְקֹד " " " " into נְ.

פִּעֵל of עָתִיד

			יְפַקֵּד			
m.		יְפַקְּדְכֶם	יְפַקֵּדֵם		יְפַקְּדְךָ	יְפַקְּדֵהוּ or יְפַקֵּדוֹ
f.	יְפַקְּדֵנוּ	יְפַקְּדְכֶן	יְפַקֵּדֵן	יְפַקְּדֵנִי	יְפַקְּדִךְ	יְפַקְּדָהּ or יְפַקֵּדָהּ

etc.

הִפְעִיל of עָתִיד

			יַפְקִיד			
m.		יַפְקִידְכֶם	יַפְקִידֵם		יַפְקִידְךָ	יַפְקִידֵהוּ or יַפְקִידוֹ
f.	יַפְקִידֵנוּ	יַפְקִידְכֶן	יַפְקִידֵן	יַפְקִידֵנִי	יַפְקִידְךְ	יַפְקִידָהּ or יַפְקִידֶהָּ

etc.

הֶרֶךְ הַצִּוּוּי.

	1	3		1	3	
			פְּקֹד			
m.		פָּקְדֵם			פָּקְדֵהוּ	m.
f.	פָּקְדֵנוּ	פָּקְדֵן		פָּקְדֵנִי	פָּקְדָהּ	f.
			פַּקֹּד			
m.		פַּקְּדֵם			פַּקְּדֵהוּ	m.
f.	פַּקְּדֵנוּ	פַּקְּדֵן		פַּקְּדֵנִי	פַּקְּדָהּ	f.
			הַפְקֵד			
m.		הַפְקִידֵם			הַפְקִידֵהוּ	m.
f.	הַפְקִידֵנוּ	הַפְקִידֵן		הַפְקִידֵנִי	הַפְקִידָהּ	f.

Example of a biliteral stem with pronominal suffixes §§ 46 and 49.

קַל of עָבַר.

	1	2	3	1	2	3	
				שָׁם			
m.		שָׂמְכֶם	שָׂמָם		שָׂמְךָ	שָׂמוֹ or שָׂמָהוּ	m.
f.	שָׂמָנוּ	שָׂמְכֶן	שָׂמָן	שָׂמַנִי	שָׂמֵךְ	שָׂמָהּ	f.
				שָׂמָה			
m.		שָׂמַתְכֶם	שָׂמָתָם		שָׂמָתְךָ or שָׂמַתָּ	שָׂמַתְהוּ or שָׂמָתָהוּ	m.
f.	שָׂמַתְנוּ	שָׂמַתְכֶן	שָׂמָתָן	שָׂמַתְנִי	שָׂמָתְךְ	שָׂמָתָהּ	f.

All other forms are like those of פָּקַד with omission of the first stem-letter.

The forms of the עָבַר in the הִפְעִיל are like those of the triliteral verbs, after the 1st stem-letter and ה have been omitted, and the preform. הֶ or הַ has been substituted, e. g. הֲקִימוֹ or הֲקִימוֹ; הֲקִימָה or הֲקִימָה.

The forms of יָשִׂים are like those of יַפְקִיד, except for a small alteration of vowels; viz. יְ, תְּ etc. are prefixed after the 1st stem-letter and its preformative have been cut off.

יָגַד

m.	יְגַדֵּהוּ	יְגַדֵּךְ	יְגַדֵּנִי	יְגַדֵּם	יְגַדֵּכֶם	יְגַדֵּנוּ
f.	יְגַדָּהּ	יְגַדֵּךְ		יְגַדֵּן	יְגַדֵּכֶן	

Instead of the קִבּוּץ the שׁוּרֶק may be used, and often also the חוֹלָם.

	3	2	1	3	2	1
			יָבָז			
m.	יְבָזֵהוּ	יְבָזֵךְ	יְבָזֵנִי	יְבָזֵם	יְבָזֵכֶם	יְבָזֵנוּ
f.	יְבָזָהּ	יְבָזֵךְ		יְבָזֵן	יְבָזֵכֶן	

הִפְעִיל of עָתִיד.

The forms of יָקִים are like those of יָשִׂים.

יַחַת or יָחַת

m.	יְחַתֵּנוּ	יְחַתֵּךְ	יְחַתֵּנִי	יְחַתֵּם	יְחַתֵּכֶם	יְחַתֵּנוּ
f.	יְחַתָּנָּה	יְחַתֵּךְ		יְחַתֵּן	יְחַתֵּכֶן	

יָפַר

m.	יְפָרֵנוּ	יְפָרֵךְ	יְפָרֵנִי	יְפָרֵם	יְפָרֵכֶם	יְפָרֵנוּ
f.	יְפָרֶנָּה	יְפָרֵךְ		יְפָרֵן	יְפָרֵכֶן	

יַסַּת

m.	יַסְּתֵנוּ	יַסְּתֵךְ	יַסְּתֵנִי	יַסְּתֵם	יַסְּתֵכֶם	יַסְּתֵנוּ
f.	יַסְּתֶנָּה	יַסְּתֵךְ		יַסְּתֵן	יַסְּתֵכֶן	

הֶרֶךְ הַצִּוּוּי

	3	1	3
	שִׂים		
m.	שִׂימֵהוּ	שִׂימֵנִי	שִׂימֵנוּ
f.	שִׂימֶהָ		

	3	1	3	
		חָן		
m.	חָנָּם	חָנַנִי	חָנָּהוּ	
f.	חָנָּן		חָנָּתָה	
		חָקוֹם		
m.	חֲקוֹמֵם	חֲקוֹמֵנִי	חֲקוֹמֵהוּ	
f.	חֲקוֹמֵן		חֲקוֹמָתָה	

APPENDIX IV.

List of nouns in the *st. constr.* and with pronominal suffixes.

	st. c.	sing. suff. 1	sing. suff. 2 m.	sing. suff. 2 f.	sing. suff. 3 m.	sing. suff. 3 f.	plur. suff. 1	plur. suff. 2 m.	plur. suff. 2 f.	plur. suff. 3 m.	plur. suff. 3 f.
s.	יָד	יָדִי	יָדְךָ	יָדֵךְ	יָדוֹ	יָדָהּ	יָדֵנוּ	יֶדְכֶם	יֶדְכֶן	יָדָם	יָדָן
d.	יָדַיִם	יָדַי	יָדֶיךָ	יָדַיִךְ	יָדָיו	יָדֶיהָ	יָדֵינוּ	יֶדֵיכֶם	יֶדֵיכֶן	יָדֵיהֶם	יָדֵיהֶן
p.	יָדוֹת	יְדוֹתַי	־תֶיךָ	־תַיִךְ	־תָיו	־תֶיהָ	־תֵינוּ	־תֵיכֶם	־תֵיכֶן	־תֵיהֶם or יְדוֹתָם	־תֵיהֶן or יְדוֹתָן
s.	שֵׁם(בֵּן)	שְׁמִי	שִׁמְךָ	שִׁמֵךְ	שְׁמוֹ	שִׁמָהּ	שְׁמֵנוּ	שִׁמְכֶם	שִׁמְכֶן	שְׁמָם	שְׁמָן
p.	שְׁמוֹת	־תַי	etc.								
s.	אָב	אָבִי	אָבִיךָ	אָבִיךְ	אָבִיו	אָבִיהָ	אָבִינוּ	אֲבִיכֶם	־כֶן	־הֶם	־הֶן

Of אָח and פֶּה, st. constr. אֲחִי and פִּי, the forms are according to the same rule.

p.	אָבוֹת	אֲבוֹת	Further like those of שְׁמוֹת								
p.	אַחִים	אֲחֵי	אַחֶיךָ	אַחַיִךְ	אֶחָיו	אַחֶיהָ	אַחֵינוּ	אֲחֵיכֶם	־כֶן	־הֶם	־הֶן
s.	עָם	עַמִּי	etc.								
p	עַמִּים	עַמֵּי	etc.								
s.	לֵב(אֵם)	לִבִּי	etc.								

		plur. suff.				sing. suff.					
		3		2		1	3		2		1
	st. c.	f.	m.	f.	m.		f.	m.	f.	m. etc.	
s.	סוּס										
p.	סוּסִים										
s.	סוּס										
p.	סוּסֵי										
s.	חֹק	חֻקָּהּ	חֻקָּם	חֻקֵּךְ	חֻקְּכֶם	חֻקִּי	חֻקּוֹ	חֻקָּהּ	חֻקֵּךְ	חֻקָּהּ etc.	חֻקִּי
s.	אִגֶּרֶת	אִגַּרְתָּהּ	אִגַּרְתָּם	אִגַּרְתֵּךְ	אִגַּרְתְּכֶם	אִגַּרְתִּי	אִגַּרְתּוֹ	אִגַּרְתָּהּ	אִגַּרְתֵּךְ	אִגַּרְתָּהּ etc.	אִגַּרְתִּי
p.	אִגְּרוֹת	אִגְּרוֹתֶיהָ	אִגְּרוֹתֵיהֶם	אִגְּרוֹתַיִךְ	אִגְּרוֹתֵיכֶם	אִגְּרוֹתַי	אִגְּרוֹתָיו	אִגְּרוֹתֶיהָ	אִגְּרוֹתַיִךְ	אִגְּרוֹתֶיהָ etc.	אִגְּרוֹתַי
s.	בַּיִת	בֵּיתָהּ	בֵּיתָם	בֵּיתֵךְ	בֵּיתְכֶם	בֵּיתִי	בֵּיתוֹ	בֵּיתָהּ	בֵּיתֵךְ	בֵּיתָהּ etc.	בֵּיתִי
p.	בָּתִּים	בָּתֶּיהָ	בָּתֵּיהֶם	בָּתַּיִךְ	בָּתֵּיכֶם	בָּתַּי	בָּתָּיו	בָּתֶּיהָ	בָּתַּיִךְ	בָּתֶּיהָ etc.	בָּתַּי
s.	בֵּן (בֶּן)	בִּנָּהּ	בָּנָם	בִּנֵּךְ	בִּנְכֶם	בְּנִי	בְּנוֹ	בִּנָּהּ	בִּנֵּךְ	בִּנָּהּ etc.	בְּנִי
p.	בָּנִים (בְּנֵי)	בְּנֵיהֶן	בְּנֵיהֶם	בָּנַיִךְ	בְּנֵיכֶם	בָּנַי	בָּנָיו	בְּנֵיהֶן	בָּנַיִךְ	בְּנֵיהֶן etc.	בָּנַי
s.	יָד	יָדָהּ	יָדָם	יָדֵךְ	יֶדְכֶם	יָדִי	יָדוֹ	יָדָהּ	יָדֵךְ	יָדָהּ etc.	יָדִי
p.	יָדוֹת	יְדוֹתֶיהָ	יְדוֹתֵיהֶם	יְדוֹתַיִךְ	יְדוֹתֵיכֶם	יְדוֹתַי	יְדוֹתָיו	יְדוֹתֶיהָ	יְדוֹתַיִךְ	יְדוֹתֶיהָ etc.	יְדוֹתַי
s.	אָח	אֲחוֹתָהּ	אֲחוֹתָם	אֲחוֹתֵךְ	אֲחוֹתְכֶם	אֲחוֹתִי	אֲחוֹתוֹ	אֲחוֹתָהּ	אֲחוֹתֵךְ	אֲחוֹתָהּ etc.	אֲחוֹתִי
p.	אַחִים	אַחֶיהָ	אַחֵיהֶם	אַחַיִךְ	אַחֵיכֶם	אַחַי	אַחָיו	אַחֶיהָ	אַחַיִךְ	אַחֶיהָ etc.	אַחַי

	plur. suff.						sing. suff.							
	3		2		1		3		2		1			
	f.	m.	f.	m.			f.	m.	f.	m.				
s.	-יהָ	-יהֶם	-יךְ	-יכֶם	-ַי	-ֵנוּ	-ָהּ	-ָיו	-ֵךְ	-ְךָ	-ִי	-ֵנוּ	st. c.	סִלָּה
p.	-יהָן	-יהֶם	-יךְ	-יכֶם	-ַי	-ֵנוּ	-ֶיהָ	-ָיו	-ַיִךְ	-ֶיךָ	-ַי	-ֵינוּ	st. c.	סִלֹּת
p.	-יהָן	-יהֶם	-יךְ	-יכֶם	-ַי	-ֵנוּ	-ֶיהָ	-ָיו	-ַיִךְ	-ֶיךָ	-ַי	-ֵינוּ	s.	סִלָּה
s.	-תֶיהָן	-תֵיהֶם	-תַיִךְ	-תֵיכֶם	-תַי	-תֵינוּ	-תֶיהָ	-תָיו	-תַיִךְ	-תֶיךָ	-תַי	-תֵינוּ	st. c.	סִלְתָּ
p.	-תֶיהָן	-תֵיהֶם	-תַיִךְ	-תֵיכֶם	-תַי	-תֵינוּ	-תֶיהָ	-תָיו	-תַיִךְ	-תֶיךָ	-תַי	-תֵינוּ	st. c.	סִלְתֵּי
s.	-תֵיהֶן	-תֵיהֶם	-תַיִךְ	-תֵיכֶם	-תַי	-תֵינוּ	-תֵיהָ	-תָיו	-תַיִךְ	-תֶיךָ	-תַי	-תֵינוּ	s.	סִלְתִּי
p.	-תֵיהֶן	-תֵיהֶם	-תַיִךְ	-תֵיכֶם	-תַי	-תֵינוּ	-תֵיהָ	-תָיו	-תַיִךְ	-תֶיךָ	-תַי	-תֵינוּ	s.	סִלְתַּי
s.	-תֵיהֶן	-תֵיהֶם	-תַיִךְ	-תֵיכֶם	-תַי	-תֵינוּ	-תֵיהָ	-תָיו	-תַיִךְ	-תֶיךָ	-תַי	-תֵינוּ	p.	סִלְתֵי
p.	-תֵיהֶן	-תֵיהֶם	-תַיִךְ	-תֵיכֶם	-תַי	-תֵינוּ	-תֵיהָ	-תָיו	-תַיִךְ	-תֶיךָ	-תַי	-תֵינוּ	p.	סִלְתֵי
s.	-ֵיהֶן	-ֵיהֶם	-ַיִךְ	-ֵיכֶם	-ַי	-ֵינוּ	-ֶיהָ	-ָיו	-ַיִךְ	-ֶיךָ	-ַי	-ֵינוּ	s.	סִלִּי
p.	-ֵיהֶן	-ֵיהֶם	-ַיִךְ	-ֵיכֶם	-ַי	-ֵינוּ	-ֶיהָ	-ָיו	-ַיִךְ	-ֶיךָ	-ַי	-ֵינוּ	p.	סִלַּי
p.	-ֵיהֶן	-ֵיהֶם	-ַיִךְ	-ֵיכֶם	-ַי	-ֵינוּ	-ֶיהָ	-ָיו	-ַיִךְ	-ֶיךָ	-ַי	-ֵינוּ	p.	סִלֵּי
s.	-ֵיהֶן	-ֵיהֶם	-ַיִךְ	-ֵיכֶם	-ַי	-ֵינוּ	-ֶיהָ	-ָיו	-ַיִךְ	-ֶיךָ	-ַי	-ֵינוּ	s.	סִלֵּי
	etc.						etc.							

		st. c.	sing. suff. 1	sing. suff. 2 m.	sing. suff. 2 f.	sing. suff. 3 m.	sing. suff. 3 f.	plur. suff. 1	plur. suff. 2 m.	plur. suff. 2 f.	plur. suff. 3 m.	plur. suff. 3 f.
p.	מָגִנִּים,	מָגִנֵּי,	מָגִנַּי,	etc.								
s.	שָׂדֶה,	שְׂדֵה,	שָׂדִי,	שָׂדְךָ,	שָׂדֵךְ,	שָׂדֵהוּ,	שָׂדָהּ,	שָׂדֵנוּ,	שְׂדֶכֶם,	־כֶן,	שָׂדָם,	שָׂדָן
p.	(שָׂדִים)	שְׂדֵי,	שָׂדַי,	שָׂדֶיךָ,	שָׂדַיִךְ,	שָׂדָיו,	שָׂדֶיהָ,	שָׂדֵינוּ,	שְׂדֵיכֶם,	־כֶן,	־הֶם,	־הֶן
s.	בֶּגֶד,	בֶּגֶד,	בִּגְדִי,	־דְךָ,	־דֵךְ,	־דוֹ,	־דָהּ,	־דֵנוּ,	־דְכֶם,	־דְכֶן,	־דָם,	־דָן
s.	חֹדֶשׁ,	חֹדֶשׁ,	חָדְשִׁי,	חָדְשְׁךָ,	־שֵׁךְ,	־שׁוֹ,	־שָׁהּ,	־שֵׁנוּ,	־שְׁכֶם,	־שְׁכֶן,	־שָׁם,	־שָׁן
p.	חֳדָשִׁים,	חָדְשֵׁי,	חֳדָשַׁי,	חֳדָשֶׁיךָ,	־שַׁיִךְ,	־שָׁיו,	־שֶׁיהָ,	־שֵׁינוּ,	חָדְשֵׁיכֶם,	־כֶן,	־הֶם,	־הֶן
s.	נַעַר,	נַעַר,	נַעֲרִי,	נַעַרְךָ,	נַעֲרֵךְ,	־רוֹ,	־רָהּ,	־רֵנוּ,	נַעַרְכֶם,	־כֶן,	נַעֲרָם,	־רָן
p.	נְעָרִים,	נַעֲרֵי,	נְעָרַי,	־רֶיךָ,	־רַיִךְ,	־רָיו,	־רֶיהָ,	־רֵינוּ,	נַעֲרֵיכֶם,	־כֶן,	־הֶם,	־הֶן
s.	מָוֶת,	מוֹת,	מוֹתִי,	etc.								
s.	בַּיִת,(זַיִת)	בֵּית,	בֵּיתִי,	־תְךָ,	־תֵךְ,	־תוֹ,	־תָהּ,	־תֵנוּ,	בֵּיתְכֶם,	־כֶן,	בֵּיתָם,	־תָן
p.	בָּתִּים,	בָּתֵּי,	בָּתַּי,	בָּתֶּיךָ,	־תַּיִךְ,	־תָּיו,	־תֶּיהָ,	־תֵּינוּ,	־תֵּיכֶם,	־תֵיכֶן,	־תֵיהֶם,	־תֵיהֶן
p.	זֵיתִים,	זֵיתֵי,	זֵיתַי,	־תֶיךָ,	־תַיִךְ,	־תָיו,	־תֶיהָ,	־תֵינוּ,	־תֵיכֶם,	־תֵיכֶן,	־הֶם,	־הֶן
s.	קָרְבָּן,	קָרְבַּן,	קָרְבָּנִי,	קָרְבַּנְךָ,	־בָּנֵךְ,	־בָּנוֹ,	בָּנָהּ,	־בָּנֵנוּ,	קָרְבַּנְכֶם,	־כֶן,	קָרְבָּנָם,	־נָן
p.	(קָרְבָּנִים)	קָרְבְּנֵי,	קָרְבָּנַי,	־נֶיךָ,	־נַיִךְ,	־נָיו,	־נֶיהָ,	־נֵינוּ,	קָרְבְּנֵיכֶם,	־כֶן,	־הֶם,	־הֶן
s.	מִזְבֵּחַ,	מִזְבַּח,	מִזְבְּחִי,	מִזְבַּחֲךָ,	מִזְבְּחֵךְ,	־חוֹ,	־חָהּ,	־חֵנוּ,	מִזְבַּחֲכֶם,	־כֶן,	מִזְבְּחָם,	־חָן
p.	מִזְבְּחוֹת,	מִזְבְּחוֹת,	־חוֹתַי,	etc.								

	sing. suff.												plur. suff.					
	1	2		3			1	2		3			1	2		3		
		m.	f.	m.	f.			m.	f.	m.	f.			m.	f.	m.	f.	
s.	סוּסִי	סוּסְךָ	סוּסֵךְ	סוּסוֹ	סוּסָהּ		סוּסֵנוּ	סוּסְכֶם	סוּסְכֶן	סוּסָם	סוּסָן		סוּסֵינוּ	סוּסֵיכֶם	סוּסֵיכֶן	סוּסֵיהֶם	סוּסֵיהֶן	
p.	סוּסַי	סוּסֶיךָ	סוּסַיִךְ	סוּסָיו	סוּסֶיהָ		סוּסֵינוּ	סוּסֵיכֶם	סוּסֵיכֶן	סוּסֵיהֶם	סוּסֵיהֶן		סוּסֵינוּ	סוּסֵיכֶם	סוּסֵיכֶן	סוּסֵיהֶם	סוּסֵיהֶן	
s.	דְּבָרִי	דְּבָרְךָ	דְּבָרֵךְ	דְּבָרוֹ	דְּבָרָהּ		דְּבָרֵנוּ	דְּבַרְכֶם	דְּבַרְכֶן	דְּבָרָם	דְּבָרָן		דְּבָרֵינוּ	דְּבָרֵיכֶם	דְּבָרֵיכֶן	דְּבָרֵיהֶם	דְּבָרֵיהֶן	
p.	דְּבָרַי	דְּבָרֶיךָ	דְּבָרַיִךְ	דְּבָרָיו	דְּבָרֶיהָ		דְּבָרֵינוּ	דְּבָרֵיכֶם	דְּבָרֵיכֶן	דְּבָרֵיהֶם	דְּבָרֵיהֶן		דְּבָרֵינוּ	דְּבָרֵיכֶם	דְּבָרֵיכֶן	דְּבָרֵיהֶם	דְּבָרֵיהֶן	
s.	אֲחִי	אָחִיךָ	אָחִיךְ	אָחִיו	אָחִיהָ		אָחֵינוּ	אֲחִיכֶם	אֲחִיכֶן	אֲחִיהֶם	אֲחִיהֶן		אֲחֵינוּ	אֲחֵיכֶם	אֲחֵיכֶן	אֲחֵיהֶם	אֲחֵיהֶן	
p.	אַחַי	אַחֶיךָ	אַחַיִךְ	אַחָיו	אַחֶיהָ		אַחֵינוּ	אַחֵיכֶם	אַחֵיכֶן	אַחֵיהֶם	אַחֵיהֶן		אַחֵינוּ	אַחֵיכֶם	אַחֵיכֶן	אַחֵיהֶם	אַחֵיהֶן	
s.	מִצְוָתִי	מִצְוָתְךָ	מִצְוָתֵךְ	מִצְוָתוֹ	מִצְוָתָהּ		מִצְוָתֵנוּ	מִצְוַתְכֶם	מִצְוַתְכֶן	מִצְוָתָם	מִצְוָתָן		מִצְוָתֵינוּ	מִצְוָתֵיכֶם	מִצְוָתֵיכֶן	מִצְוָתֵיהֶם	מִצְוָתֵיהֶן	
p.	מִצְוֹתַי	מִצְוֹתֶיךָ	מִצְוֹתַיִךְ	מִצְוֹתָיו	מִצְוֹתֶיהָ		מִצְוֹתֵינוּ	מִצְוֹתֵיכֶם	מִצְוֹתֵיכֶן	מִצְוֹתֵיהֶם	מִצְוֹתֵיהֶן		מִצְוֹתֵינוּ	מִצְוֹתֵיכֶם	מִצְוֹתֵיכֶן	מִצְוֹתֵיהֶם	מִצְוֹתֵיהֶן	
s. of p.	מִצְוֹתַי	מִצְוֹתֶיךָ	מִצְוֹתַיִךְ	מִצְוֹתָיו	מִצְוֹתֶיהָ		מִצְוֹתֵינוּ	מִצְוֹתֵיכֶם	מִצְוֹתֵיכֶן	מִצְוֹתֵיהֶם	מִצְוֹתֵיהֶן		מִצְוֹתֵינוּ	מִצְוֹתֵיכֶם	מִצְוֹתֵיכֶן	מִצְוֹתֵיהֶם	מִצְוֹתֵיהֶן	
	st. c.																	
s.	סוּסִי																	
p.	סוּסֵי																	
s.	דְּבָרִי																	
p.	דִּבְרֵי																	
s.	אֲחִי																	
p.	אֲחֵי																	
s.	מִצְוַת																	
p.	מִצְוֹת																	
s. of p.	מִצְוֹת																	
	etc.																	

APPENDIX V.

The letters.

א		אָלֶף	*alef*
ב	v or b	בֵּית	*beth*
ג	g	גִּימֶל	*gimel*
ד	d	דָּלֶת	*daleth*
ה	h	הֵא	*he*
ו	w	וָו	*waw*
ז	z	זַיִן	*zain*
ח	ch	חֵית	*cheth*
ט	t or th.	טֵית	*teth*
י	y	יוד or יוד	*yod* or *yud*
כ (ך)	ch or k	כַּף	*kaf*
ל	l	לַמֶד	*lamed*
מ (ם)	m	מֵם	*mem*
נ (ן)	n	נון	*nun*
ס	s	סַמֶךְ	*samech*
ע	ng or unsounded	עַיִן	*ᶜain*
פ (ף)	f	פֵּא	*phe*
צ (ץ)	ts	צַדִי	*tsadey*
ק	k	קוף or קוף	*kof* or *kuf*
ר	r	רֵישׁ	*resh*
ש	sh or s	שִׁין or שִׁין	*shin* or *sin*
ת	s, th or t.	תָּיו	*thaw*

See § 2 Remarks.

The vowels.

The long vowels: (Portuguese or Sephardaic pronunciation) ◌ָ (ā) קָמַץ *kamats*; ◌ֵ (ē) צֵירֶה *tsereh*; ◌ִי (ī) חִירִק גָּדוֹל *chirik-gadol*; וֹ or ◌ֹ (ō) חוֹלָם *cholam*; שׁוּרֶק וּ (ū) *shuruk*.

The short vowels:

◌ַ (ă) פַּתַח *pathach*; ◌ֶ (ĕ) סֶגוֹל *segol*; ◌ִ (ĭ) חִירִק קָטָן *chirik-katan*; ◌ָ (ŏ) קָמַץ חָטוּף *kamats-chatuf*; ◌ֻ (ŭ) קִבּוּץ *kibbuts*.

In the not-Portuguese or Ashchenazic pronunciation קָמַץ is pronounced *ō* (as in *rode*); צֵירֶה *ī* (as in *white*); חוֹלָם *ou* (as in *loud*).

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